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THE ASSOCIATION BULLETIN

The BULLETIN is published four times a year—in March, May, November and December. Its emphasis is on description and exposition, not primarily on criticism or controversy. The March issue regularly carries the Proceedings of the Annual Meeting of the Association. Leaders in the college world contribute to every issue.

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EDITORIAL NOTES

PEAACETIME CONSCRIPTION, a most extraordinary phenomenon in American life, has already caused disruption in the normal operation of many human establishments. Others will become affected, notably the colleges. With the adoption of some last minute amendments to the Burke-Wadsworth Bill which became the Conscription Act finally enacted into law by the Congress the colleges will suffer no disruption before July 1, 1941. The sub-committee on Military Affairs of the National Committee on Education and Defense is formulating some amendments to the Conscription Act, which, if passed by the next Congress, will cause a minimum disruption to the normal processes of the colleges and still avoid any just criticism of class legislation.

As member of the committee on Military Affairs, which he was largely instrumental in organizing, the Executive Director of the Association has been obliged to travel to Washington and Baltimore fourteen times since last June. For the committee he would welcome constructive suggestion from member colleges. It is hoped that college and university students over 21 years of age may be permitted after July 1, 1941, to have their draft calls deferred until the close of a college year, or semester at least. Higher education is definitely an indispensable feature of the total defense plans of a nation.

The colleges should and will recognize the necessity of adjusting their programs to speed up to the maximum total defense in all its phases. Adjustments may be advisable in the areas of admission requirements, curriculum offerings, and more particularly in time demanded to meet graduation requirements. Many colleges are now geared up through summer quarter offerings to permit capable and ambitious men of sufficient maturity to graduate in three years. This saving of a year in a young man's college career will mean that a very small group indeed would not be through college when the call to military training might come.

LEGISLATION HAS BEEN INTRODUCED by Representative Jerry Voorhis before the Congress of the United States

setting up a Youth Reference Service in the Library of Congress, designed to: (1) Act as a clearing house of information on youth needs, problems, studies, significant experiments and programs; (2) Stimulate other libraries to similar activities; (3) Keep youth leaders and other interested persons informed on current contributions in the youth field; (4) Provide a source of curriculum materials for schools and colleges; (5) Make the research, recommendations and experimental findings of emergency and permanent youth-serving agencies available to other groups; (6) Give counsel to persons preparing theses, conducting research or writing books or articles on youth topics; (7) Prepare special youth bibliographies. Bill H.R. 9763 is now pending before the House Library Committee. An identical bill, S. 3987, is pending before the Senate Library Committee. Your comments on these bills and your specific suggestions of ways in which a Youth Reference Center will serve youth, your organization and the public will help the members of these Library Committees.

CHOOSING A COLLEGE by John R. Tunis is a book written for all who seek the answer to the question of where to go to college. Facts are presented simply and fully. Expenses are described. Scholarships, loan funds, working your way and assistance offered by the National Youth Administration discussed. Mr. Tunis describes in detail five typical institutions of higher learning: a state university (Minnesota), a municipal university (Toledo), a large endowed university (Yale), a small private college (Kenyon) and a denominational institution (Catholic University). The book includes a complete chart of 400 leading colleges and universities showing at a glance costs of tuition, board, room, clothes, incidentals and total maximum and minimum costs. The book is published by Harcourt, Brace and Company, New York.

“WHAT THEN IS THE TASK OF THE COLLEGE GRADUATE in such a day? The fundamental problem of our time is how to recover the sense of purpose. When the world is tumbling apart into broken and brittle bits and the lights are going out on all the shores of all the seas, man must find again the aims and objectives of life and having found them give himself to them with an intelligent abandon. That is the para-

mount duty of this hour. . . .”—(Excerpt from Commencement Address by Dr. J. R. Sizoo at Lake Forest College, June 8, 1940.)

“I SUGGEST WE KEEP OUR POISE. The day is one of defection, nervous worry, tragedy. You and I can help by keeping our nerves. Civilization is not doomed, even if England perishes. There have been Dark Ages before, yet the torch of learning stayed alight, and the spark of human worth was not quenched. This crisis is not a French Revolution or a Napoleonic Conquest; America’s problems are trivial compared to those our ancestors courageously faced in the Massachusetts Bay Colony, or during the Revolution. We are a long way from Valley Forge. Keep cool. Do your work. Enjoy your play. . . .

“For some of us, poise and conviction and serenity with which to face an unknown, perhaps dark, future, spring from inner, unseen resources. ‘Keep thy heart with all diligence, for out of it are the issues of life’—all that counts most in days like these. We can face the unseen with a cheer if we have a sense of values from the unseen. Beauty, truth, sacrifice, ideals, friendship, God—these remain even amid war’s alarms. As former President Faunce once wrote: ‘The points of the compass have not fluctuated, and the polestar is still shining. To be just and kind, to be clean and generous, to be loyal to men and to God, to live not for the little limited self, but the larger self we call humanity—these things were good in the days of Epictetus and Plato and will be good amid the wreck of matter and the crash of worlds.’”—(Excerpt from Matriculation Address by James L. McConaughy at Wesleyan University, September, 1940.)

“TO DEFEND OUR EDUCATIONAL SYSTEM against the few who would shackle its hard-won liberty, we must be wary of those who would cloak their dangerous intent under the very cap and gown they hope to drive into intellectual bondage. To recognize these traitors to democratic education is difficult, for they parade in various guises. Only by their desire to abridge the freedom of the minds of others may they be known. . . .

“Active thought and thoughtful action are the only means by which man may create a society worth living in and if society disintegrates it is for lack of training in these two concepts.

More and more are we beginning to realize that our educational system is on the defensive, perhaps with some justification. An economic and social phenomenon occurred a decade ago. At that time we called it a crisis, implying that its life would be brief. Today that 'crisis' not only continues to be with us but, upon it, is superimposed an even more far-reaching crisis. . . .

"Will educated minds permit the end of this war to be another armistice and not a firmly rooted peace? Will we repeat the same mistakes of a generation ago which has brought to the world of today a second world war? I earnestly hope not. Great as are the tests of war, those of making a peace are even greater. When the guns are silenced then will come the test of this generation's education and of the skill with which its educational leaders have employed their talents. Our educated men and women will be equal to this task. It is in the present crisis and in any graver crisis that may be ahead of us that we must seek to preserve all of our liberties and not least among them the academic freedom to seek for wisdom and truth."—(Excerpt from an address by Comptroller Joseph D. McGoldrick of the City of New York at the Dedication Dinner of Hunter College, October 8, 1940.)

"IT HAS BEEN SAID THAT EDUCATION is among the first casualties of war. This should surely not be the case. Colleges with Christian ideals and convictions should be considered of infinite value in the training of youth today, for this is a time when America needs leaders—leaders who will look into the future with courage, hope and a desire to make it a better world in which to live."—(Excerpt from Opening Address by President John A. Schaeffer at Franklin and Marshall College, September, 1940.)

PREPARATION FOR THE STUDY OF MEDICINE

BELOW is given a statement of momentous interest to all member colleges. The resolution and Doctor Zapffe's accompanying letter should strike responsive chords among all college administrators. As official representative of our Association on the Advisory Council on Medical Education, the Executive Director feels the keenest interest in this matter.

November 5, 1940

Dear Mr. Snively:

Enclosed is a copy of a resolution adopted by the Association of American Medical Colleges at the Ann Arbor meeting last week.

I believe that it is self-explanatory. It bespeaks more liberalization by arts colleges in the preparation of students for medicine—and a return to culture, no stress on science beyond the minimum requirement.

I wonder what will be the reaction of arts colleges. Will they heed this pronouncement or give it no attention as they have all other pronouncements coming from this Association? Will they stop this "premedical" craze? Will they give medical colleges a hearing on the subject of what they consider good preparation for medicine—a real education to the end that our students will be "educated" not vocationalized, premedicaled, etc., etc.

FRED C. ZAPFFE, *Secretary*
ASSOCIATION OF AMERICAN
MEDICAL COLLEGES

RESOLUTION

Preparation for the Study of Medicine

Recognizing the widening public, cultural and educational interests of medicine, the Association of American Medical Colleges, accepting the recommendation of the Advisory Council on Medical Education, advises its member institutions and the colleges sending students to schools of medicine, that, conformably to the By-laws of the Association of American Medical Colleges, the collegiate preparation of medical students above the necessary prerequisites to the medical curriculum in biology, chemistry and physics, as defined by each medical school, the further educational development of prospective medical students be directed by the same viewpoints as guide the development of any other collegiate student; the intent of this suggestion being to promote the general education of the medical student rather than his education along a specific or a preprofessional directive.

THE COLLEGES AND THE NATIONAL EMERGENCY

GRENVILLE CLARK

FELLOW, PRESIDENT AND FELLOWS OF HARVARD COLLEGE
(Corporation of Harvard University)

COLLEGE presidents, professors and students throughout the country are naturally searching their minds and hearts as to the best contribution they can make to the future of America in the present serious times. As related to this general question, they ask many subsidiary ones. The presidents ask whether their institutions should institute or encourage military instruction, and, if so, what sort and by what means. The students and younger instructors ask whether they should volunteer, and, if so, in what branch and when. The older men ask how they can best apply their skills and knowledge. I have been requested to submit any ideas I may have on this broad subject and will do the best I can.

It seems to me that consistently with aid for purely military instruction and with lending the talents of their faculties in scientific directions of military value and with other concrete steps to strengthen the nation in a definite military sense, all the colleges have a great task to perform in aiding a *clarification of thought* with regard to the position and obligations of America in the world of today. I wish to comment on this role, and for illustration, at least, to make some definite suggestions as to how it can be effectively fulfilled.

I am deeply impressed from my relations with members of faculties and with students, *first*, with the lack of clear understanding of the position of America in this dynamic and rapidly changing world; and, *second*, with a prevailing disposition to avoid, instead of grappling with, the crucial questions that we shall be called on to answer.

I am aware that this is only a reflection of a general disposition on the part of the whole people to avoid the real questions. But such a tendency in the academic world is especially deplorable since the country is entitled to look to the colleges—both faculties and students—for clear thought on great national issues, or at least for a willingness to face up to them.

I also well know that one cannot draw a general indictment of failure to confront the crucial issues of the hour; and I know that there are many exceptions. Nevertheless I make the proposition that the colleges, both faculties and students, have not yet contributed what they should to a realistic and courageous discussion of the issues upon which the fate of America may well depend; and I think that there is something to be done whereby this condition can be improved.

Let me be more concrete. For one thing, I feel certain that the majority of the American people have not yet stretched their minds to the full implications for us of the Triple Alliance, embodying, as it does, the declared intention to conquer the whole world outside this hemisphere, combined with the threat of war against us if we have the temerity to interfere. What that Alliance means and what we ought to do in face of it are questions which have been thought through, I believe, by only a small fraction of the people, and not even, I think, by a majority of our students and faculties. If this be so, it is something to be remedied to the utmost extent possible so that our course of action, upon which the destiny of a great and free people will greatly depend, shall not be determined solely by the initiative of others or by the accident of events.

Still more concretely, it seems to me that a more definite question with which we may possibly or even probably be faced (perhaps at short notice) has not yet been grappled with by the public or even in the colleges. That question is not the usual general question: "Do we want war?" or "Shall we have war?" The more limited and precise question which we ought to be prepared to answer (and know why we answer as we do one way or the other) can be put thus: "Supposing that the aid short of war which we give to Britain is proving ineffective to prevent a sweeping victory of the dictators, shall we or shall we not resort to arms?" Or in other terms: "If it becomes clear that Britain and most of the British Empire will be conquered and apportioned unless we intervene as an actual belligerent, is it or is it not in our national interest to go to war rather than permit this to occur?"

It is noteworthy, I think, that in the recent campaign, neither candidate had sufficient confidence in the electorate to suggest

this question and prepare the people to answer it. I hope that our leaders were wrong in placing so low a valuation on the people's willingness to face a thorny and disagreeable issue. But the fact remains that this question has not even yet had realistic and systematic discussion in its various aspects; and my proposition is that in the national interest it should be ventilated and frankly canvassed.

There is a saying in the legal profession: "If you think you have an idea, put it in a statute"—to signify that the best test of a general thought is to try to formulate it in a plan. Acting on this philosophy, I venture some definite suggestions as to ways and means whereby the colleges may aid in the elucidation of some of the great issues before the country in the field of international relations and national security. My suggestion is that experiments be made with a series of lectures and discussions dealing directly and systematically with these issues.

To illustrate, one series could be on: *The significance for the United States of the Triple Alliance*. Under this head could be discussed: (1) What the Triple Alliance is, both according to its text and as interpreted by the acts and utterances of Hitler, Mussolini, Ribbentrop, Ciano and Konoye. (2) What would be the probable or possible position of the United States if the purposes of the Alliance were realized, (a) from a military standpoint; (b) from an economic standpoint; (c) from a political standpoint?

The object of the above series would be to *interpret* the meaning and purposes of the Alliance. There would naturally follow a second series that might be called: *The proper course of the United States in view of the Triple Alliance*. The main topic here would be the concrete question above indicated as to whether, assuming that our aid "short of war" to Britain was proving insufficient to check the Triple Alliance, we should or should not, in that event, resort to active war. As bearing on that question, various subsidiary issues would need elucidation, including: What is the present and potential extent of our war-making power, on the seas, on land and in the air? How and where could our military power be used to best advantage? Could we soon or eventually turn the scale?

Finally, I have in mind a third series, dealing with a subject

of no less consequence, namely: *The role of the United States in a future world order.* Under this head would come such subjects as: (1) Should we or should we not look forward to and work for a union or federation with the other English-speaking peoples? (2) Would such a union or federation be to our self-interest and, if so, should we undertake it now while the British Commonwealth of Nations is intact or await the chances of a partial or total British defeat?

I cannot but believe that our universities and colleges, by undertaking not a vague and general, but a systematic and organized discussion of these vast questions could perform a vital service to America. If so, the time is short, because if we do not make up our minds on these issues one way or the other, they will be determined not *by* us but *for* us by the sweep of world events and by the decisions of men in other countries who know what they want.

To such a task it is needless to say that it would be necessary to bring the best brains and thought of the ablest professors in their respective fields. It would be necessary also not to conduct the lectures as messages handed down from on high but in a spirit of mutual discussion whereby the students would have ample opportunity to ask questions and express their ideas. I have no definite view as to whether credit should be given for participation in courses of this sort. But I suggest as worthy of consideration that students who evidence both interest and clarity of thought might well be given such credit. For, after all, what could be more educational than an organized, close consideration of these great subjects and the formulation of ideas upon them?

No doubt, as I have indicated, there are other ways whereby the colleges can contribute to the safeguarding of our country's future in this crisis. But, overriding them all, in my judgment, is this task of *giving a lead* to the people in facing up with clear eyes and minds to these vital questions, which the people will have to answer if, to some extent at least, they are to be masters of their fate.

THE LIBERAL ARTS COLLEGE OF THE FUTURE

JOHN H. MACCRACKEN

PRESIDENT EMERITUS, LAFAYETTE COLLEGE

THIS is a bad hour for prophets. What war will do to the world, what the world will be like after the war, no one is wise enough to foretell. A good deal will depend on what we decide is worth while. The outcome of the war may radically change the price tags on what life has to offer. Even gold, it has been suggested, may lose its allure in the super-streamlined state of tomorrow.

The Liberal Arts College is a distinctive American institution. If Americanism goes, the Liberal Arts College, as we know it, will go with it. It is not fitted for pure democracy. It is not fitted for an economic system geared at subsistence level, nor for a political philosophy which interprets equality as sameness without diversification. It is not fitted for any kind of a totalitarian state which believes that the good life can be defined primarily in terms of military power, and that the "*sic volo*" of a President or of a "Duce" is all the student should know or need to know.

We have found by experiment that the American College is too rich a diet for Chinese democracy, too diffuse when thrown into direct competition with the closely knit French "Lycee," under struggle for existence conditions such as prevail in the Near East. Discussions attending the recent passage of the draft law reveal that even in the America of today, many regard the College as a vestigial organ, too time-consuming for periods of emergency, too liberal for the hundred per cent patriot. Even before the war under depression conditions in America the expanded high schools under the name of Junior Colleges sought to appropriate a share of the heritage from below, while the professional schools looked with envious eyes on its green pastures from above. The American Law School has recently come to the conclusion that the College does not know how to teach history, or economics or philosophy or at least does not teach these subjects in such fashion as to rid the prospective law student of the preconceptions of horse and buggy days, and proposes therefore that the Law School take over the last year or two of the College and mold

its own men in accordance with reconstructed Supreme Court philosophy. It needs, it says, its own dictionary and definition of the meaning of words, its own interpretation of history. The old ideologies which led the student to believe that one meaning for one word was enough, and that the nearer we could come to having yea mean yea, and nay, nay, the better, must yield to the rich inventions of the fuller life. Plato with his outmoded absolutes must again be ousted to make room for the sophists and dialecticians.

On the other hand, the American Medical School having been given full opportunity by the College to try its own prescriptions on prospective medical students is not so sure as it was twenty-five years ago, that it knows just how many hours of biology, physics, chemistry or German the prospective medical student should study. In fact the profession has taken pains, by means of drama, movies and autobiographies, to let the public into the secret that the practice of medicine is not solely science, but that a good deal of humanity is mixed up with it, both on the part of the patient and on the part of the physician. The medical school therefore is more ready than is the law school in its present mood, to leave to the College at least a share in its old job of fashioning men, provided only that the College has given serious thought to the problem and is not merely repeating routines handed down from other generations. Even before the war, we had witnessed experiments to this end in various directions. We had seen the freshman survey course designed to orient the student in the bewildering activities of the creation and dissemination of knowledge on the contemporary wholesale scale. We had seen a neo-classic revival, an attempt to find in the simplicity and well-articulated thinking of the pre-Christian era a sort of laboratory course in the anatomy of learning, as a starting point for the complexities—the physiology—of modern rationalization. We had seen all sorts of experiments in greater freedom for freshmen, box stalls and paddocks in place of narrow stalls and mangers; pastures of such variety and extent as to rival the wide open ranges of the unschooled; nature the best schoolmaster; freedom not necessity the mother of invention; the open road, not the cell; society not solitude, the brooding sponsors of productive genius. All too soon the happy interlude of free experi-

ment has been terminated by the iron necessities of war, long before the answers had been found to the problems. Now comes the draft and threatens to deprive the College of its seniors, of the young men of twenty-one years of age and over. Can the College survive? I believe that it can.

Perhaps that is because I am an American and prize the American way of life, not a logical Frenchman, a hard-working, thorough-going German, nor an aristocratic Englishman. If you press the question further, and ask what is the root of our faith in the persistence of the Liberal Arts College; how we can hope that it will survive, beleaguered as it is by human passions, hunger and greed, bombed by professional airplanes from above, buffeted by the tanks of practical necessity and excessive taxation round about, damaged by the torpedoes of envy and riddled by the hostile submarines of cynicism, humbug and dialectic, I answer, our kind of life made it, our kind of life will sustain it. What keeps the Liberal Arts College alive is the same thing that keeps the human race alive: life itself—the oncoming generations—the miracle of recurring youth. The root of our faith in the persistence of the Liberal Arts College is our experience that as the seniors mature and move out, their places are filled by a new crop of inquiring youth, not much wiser than their predecessors, not much surer of the answers to all the problems, not less eager to take off into the skies from which so many have not returned. If the war should destroy all blueprints and specifications and memories of the Liberal Arts College it would not be recreated by the mathematicians or architects or librarians. It would come back as life itself comes back, and as a product of that life—a place in which to grow, to ask and await an answer, to give and accept counsel, to challenge and debate, to catch fleeting glimpses of realities suspected but never seen.

A modern child when asked what he wanted to be when he grew up, answered, *Alive*.

Perhaps this generation, too, will find in the war a new answer to the eternal question, "In what does a man's life consist," but if it does, it will not content the oncoming generation which must find its own answers.

If you ask how we may prepare the College for the new age, fortify it against its enemies, correct its inconsistencies, and so

render it better fitted to survive—I answer, get a clearer notion of what the job of the College really is, and do that job more efficiently.

(1) Widen your students' knowledge of the civilization in which he lives. At present at least a third of contemporary skills, tools and processes are unintelligible to the College graduate.

(2) Acquaint him in some way with the forces released in the world by the clash of human wills and emotions, with the compulsions to which he will find himself subject in life. Teach him the "mights" as well as the "rights" of men. Be sure the College environment is not too artificial, too protected, too cloistered.

(3) Do not fear vocational pressure. Perhaps the law schools are right; perhaps the medical schools are right. At least vocational enthusiasm on the part of the student furnishes an incentive to learning. Do not seek complete isolation. Take the long view.

(4) Stress physical health and strength, with such preparation for military service as the times may exact, but do not yield your claim to four years of youth too readily.

(5) Demand exactness and accuracy. Rid yourselves of sloppiness and muddling. It is a sterner world than we supposed.

(6) If we are to live in a world of man-made ideologies, let your faculty try their hands at it, too, and have your own particular brand clearly understood by your students. If there are more contradictions than harmonies in your teaching, you will never be a Liberal Arts College, nor your students liberally educated.

WHAT ARE WE ARMING TO DEFEND?*

JAMES B. CONANT

PRESIDENT, HARVARD UNIVERSITY

IT can be argued that we are now living in these days of terrific peril for the very reason that we were too short-sighted when we fought a war a generation ago. We thought then that by a relatively minor effort we could once and for all reform the world and then forever live disarmed in peace. To my mind, if this country makes that error once again, we shall not only forego the hope of peace, but the hope of maintaining the democratic and liberal way of life we all hold dear. Must we not accept the responsibility that, fully armed and prepared to fight if need be, we must become a responsible power in the world, that we must in collaboration with the others who hold roughly our same ideals, organize a large portion of the civilized world in such a way that we may continue to prosper as a national unity and develop the potentialities of our nation.

In speaking before this audience in this place, I hardly need to press this point of view. The very history of the Mississippi Valley has proved that the people who dwell here in the South and West have been true exponents of American greatness. They recognized that the destiny of this country lay in an expanding vision. To that view we owe the way of life we now applaud. I believe the same spirit which made this country go forward in the adventure on this continent will once again be awakened to meet the challenge of these times.

What are we arming to defend? We are arming, I take it, to prevent such a change in the political and economic situation in this country as would make us a subservient people to a master state. We are arming to prevent such a revolution in our way of life as would make this land for everyone who values liberty a prison house in which to live.

But we are not arming to defend an invariant type of political system. I should be unwilling personally to declare even that we are arming to defend "democracy," for the word democracy

* Press release from address before the Southern University Conference, Peabody Hotel, Memphis, Tenn., Monday evening, October 21, 1940.

has suffered grievously in this last decade. Democracy can mean anything from a dictatorship of the proletariat to a preservation of the status quo. It can mean a belief in the divine right of fifty-one per cent of the voters to alter in any way at any moment all laws and customs. Or it can mean the continuation in power in some locality of a privileged class. We are not arming to defend a particular form of representative government. We may at some later time wish to modify and simplify our highly complex governmental pattern. But most of us would believe we were arming to defend certain principles embodied in our constitutional form of government. First of all are the civil liberties of the individual summed up in the Bill of Rights. Second would be the political machinery which enables the mass of the people to decide through elected representatives on major issues. Third, the written laws and constitutions which, together with tradition, protect the rights of the minority on the one hand, and prevent sudden gusts of popular opinion from altering the structure of society on the other.

Democracy as interpreted by some of those who love to mouth this word has been a false shield to cover the aims of revolutionists. The Constitution has also been a false shield for others. It has been proclaimed as all but divine all too often by those who seek under its protection only to hold their own personal privileged positions. Between the disgruntled who would be revolutionists and the complacent privileged who would be Bourbons, democracy must hold a middle course.

The true spirit of democracy, it seems to me, is founded on the golden mean between destructive criticism on the one hand and complacent dogma on the other. If one indoctrinates the youth of the country only with a desire to see the defects of our existing social order, is there not a danger that dissatisfaction will become so great that a spirit of hopeless futility will prevail? There comes a point when a man can become so convinced of the weakness of a structure that he is no longer interested in a sacrifice to preserve the foundation on which it rests. Sufficient indoctrination of "awareness of the defects of the existing social order" will certainly sap the courage of many people, sap it to a point where willingness to fight becomes conspicuous by its absence. This is the danger on the one side which confronts any free democratic land.

But the dangers on the other are equally menacing and real. To equate the status quo with perfection has been the insidious disease of every civilization. To attempt to stifle criticism is the method of all who have privilege and enjoy it. It is the method by which a ruling class endeavors to sustain through the generations its rights and power. Complacency will sap the courage of a nation as readily as will destructive self-criticism. But the golden mean is the hardest thing in the world to be maintained. This, it seems to me, is the first and foremost doctrine which we in our colleges and universities should seek to inculcate in our students. The golden mean is, in a sense, illogical. But more important, it is hard of realization. It is a way of life. The golden mean is difficult of realization. The free way is a hard way of life. But that part is in itself a challenge, and it is a challenge which we should every day place before our youth.

The history of this republic has been unique, not so much because of the growth of constitutional democracy but because of the social system. This system is a living embodiment of the golden mean of which I speak. I believe that it is this unique form of society which we are really arming to defend, a society which has grown up in the last two hundred years on this continent under unique conditions, and as a result has enabled us to formulate a new ideal.

EDUCATION AND THE FUTURE OF AMERICAN DEMOCRACY *

DONALD J. COWLING

PRESIDENT, CARLETON COLLEGE

NO item of public policy is more important for the future of the United States than to maintain our system of dual support and control for higher education. We have public institutions supported by taxes and controlled ultimately by those who control the taxes, and private institutions supported by gifts from many sources and controlled largely by their own officers. If higher education were carried on exclusively by private institutions, its opportunities would tend to become limited to children of privileged homes. On the other hand, if there were no private institutions and higher education were entirely supported by the State, it would soon be brought under the control of those in political authority and would in time become propaganda rather than education. These two types of institutions influence each other and provide a system which keeps educational opportunities open upon a democratic basis, and at the same time leaves individual members of faculties and student bodies free to a very large extent to do their own thinking.

The right to think is the most precious privilege which citizens in democratic countries enjoy. In the past a great deal more emphasis has been placed upon the conclusions of thinking than upon the more fundamental right and privilege of thinking itself. All sorts of efforts have been made to preserve the results of thinking, but very little has been done to safeguard the right of every generation to think for itself and to set forth its thought in terms of its own interests and activities.

The traditional attitude of accepting the results of the thinking of earlier generations as sacred and holding them free from critical examination and appraisal by succeeding generations, is, I believe, a mistaken one. If there is any reason for regarding the results of the thinking of the past as sacred, there is far greater reason for regarding our own right to think as still more

* Address delivered at the inauguration of President John W. Nason of Swarthmore College, Swarthmore, Pennsylvania, October 26, 1940.

sacred. We are in a better position today to have sound opinions about matters of health, of education and about questions relating to our industrial, social, economic and political welfare than any previous generation has ever been.

I should not make any exception in the case of religion. In every field of human interest, we are in a better position than the people of any age have ever been to recognize values and to pass judgment upon them. If it is a question of using the thinking of the past as a standard to judge the thinking of today, or of using the thinking of today as a standard by which to test and to appraise the thinking of the past, there should be no question as to which choice we should make.

This general point of view cannot be reconciled with any attempt to regard the results of past thinking as sacred in themselves, nor with any appeal to people's sentiments and loyalties to hold on to accepted ideas for their own sake. There is no good reason why we should accept any idea in any field except as we are persuaded that it is true, that it is the best idea to hold, that action based upon it will meet our needs today and add to our happiness.

The great trouble with so much of the thinking of the past has been that people have assumed that they possessed the truth and that all that was necessary was propaganda in its behalf. Appeals have been made to people's sentiments and loyalties, even to their ignorance and prejudices, in behalf of accepted ideas and the established order which they represented. Faith and faithfulness have been praised, but not thinking and insistence upon the right to think.

The result has been that many ideas have been held on to long after they should have been discarded. Take, for example, the idea of "the divine right of kings" in Russia. It is easy to see how such an idea fitted into the thinking of people centuries ago. But with broadening knowledge and understanding, most of the nations of Europe gave it up a long time ago.

An attempt was made in Russia in the eighties to persuade those in power to modify this idea, but without success. If Russia had been willing to give up that one idea fifty years ago, there probably would have been no Red Revolution and the Soviet dictatorship would probably never have been heard of.

The old regime in Russia attempted to hold on to an idea long after it had served its purpose; and they paid the penalty.

There are in the world today many ideas which should be discarded. Many ideas are commanding the allegiance and loyalties of people which have ceased to serve any useful purpose, and some of them are seriously interfering with human welfare and progress. In making this statement, I do not have in mind chiefly those inherited beliefs and attitudes which result in prejudice, narrowmindedness and bigotry on the part of so large a percentage of the population of all countries today. One could give all sorts of examples of people who have their sentiments wrapped around a lot of unimportant convictions and who fail to get these same driving powers of sentiment and emotion attached to ideas that have to do with the larger interests of mankind.

In saying that people today are still holding on to some ideas which should be discarded, I have in mind primarily the idea of war and the concept of nationalism which goes with it. It is utterly impossible to reconcile the institution of war and the ideas upon which it is based, with modern ideas of human welfare or with the methods which we know must in the long run be used to advance the interests of men and women throughout the world.

We cannot fight our way out of this dilemma. In the long run we must think our way out. Thinking based on goodwill is our only hope for the future.

As I look toward the future of America, I should place first among things to be desired the safeguarding of the right of the rank and file of our people to think. This implies their right to education—to access to the sources of materials for thought. It involves keeping the channels of public discussion wide open. It means the right of peaceful public assembly under all circumstances. No police power should ever be used to prevent people coming together for the discussion of problems which interest them and have to do with their welfare. It means the freedom of the press and the use of the radio without such supervision from the government as will interfere with its maintenance as a channel of unhindered expression of personal opinion.

No such freedom as this can be found today in Japan, nor in Russia, nor in Italy or Germany. Some time soon after the

Hitler regime began a new official was appointed in Germany with some such title as "Minister of Propaganda and Enlightenment"—a controller of the thoughts of the German people. One can scarcely imagine anything more contrary to the spirit of our country than the appointment of any such officer as that.

However, we are not entirely free from such possibilities. In 1918 there was submitted to Congress a bill proposing an appropriation of One Hundred Million Dollars a year for education, which was to be distributed among the States upon a plan involving a dollar of state money for every federal dollar. Which would have meant that a small group in Washington would control the spending of \$200,000,000 a year in the field of education in this country. This was at that time about twenty per cent of our entire national budget for education.

The proposal was a menace to the future of our free institutions and sooner or later would involve dictation from Washington. The sponsors of the bill, of course, disclaimed having any such thought, but they overlooked the inescapable law that the sources of support inevitably become the sources of control.

A somewhat similar plan was proposed at the last session of Congress. This bill provided for Federal appropriations for education amounting to nearly a billion dollars over a five year period. The Committee sponsoring the bill expressed the opinion that these amounts "undoubtedly are small, when compared with total needs," and implied that we may look forward to much larger appropriations in the future.

It would be nothing short of a national calamity to have a few men in Washington given the authority, in connection with this or any other plan, to control the thinking of the people of this country. There is no man competent to think for the United States—no three or four men competent to do so, no fifty or a hundred—no thousand or ten thousand men who should be given the right to compel their fellow citizens to follow their modes of thought or to support their conclusions.

The whole idea of having a few people do the thinking and having the rest become followers and loyal subjects is repugnant to the spirit of America and contrary to its fundamental ideas. All such proposals represent theories of social control diametrically opposed to those upon which this country was founded and

upon the basis of which we have made such wonderful progress in the comparatively few years of our national life. The fundamental assumption of our government is that there is no sovereignty anywhere except the sovereignty of the individual. As Lincoln said, "No man is good enough to govern another man without that other's consent." Safeguarding the rights of *individual* citizens and assuring conditions in which their initiative may be exercised, is the chief purpose of democratic government.

Oswald Spengler, who profoundly disbelieves in our form of government in his book, *The Hour of Decision*, written a few years ago says that "this whole crushing depression is purely and simply the result of the decline of State power." Much of the political machinery which has been set up in the world in recent years is based on the same conviction—a denial of the sovereignty of the individual and the assumption that a few people have the right to use the instrumentalities of government to force their ideas upon their fellows and compel their submission. There is nothing new in these procedures. They are based on old ideas which have been repeatedly tried and have always resulted in privileges for the few and in slavery, or at least submission, for the mass of the people.

The distress of the world at the present time is not due to democratic governments nor to the ideas which underlie them, but to holding on to ideas which find expression in national selfishness and war, and to nations' practicing the laws of the jungle in their commercial relations with each other. These ideas, which should have been discarded generations ago, have been at the basis of policies which have nearly wrecked the commercial and financial structure of the world and have brought untold sufferings to millions of mankind. Such ideas do not fit into the changed world which modern science has developed, and human intelligence will some day slough them off.

The ideas upon which this country was founded have never yet had a fair trial, so far as the world as a whole is concerned. Even in our own country their application has been limited and in part thwarted by the rapid development of our industrial life, involving constant and in many respects radical changes in social relations and in the distribution of wealth. But in spite of all

this, a life of freedom and of reasonable prosperity for the mass of our population has been achieved to a degree beyond that attained by any other nation. We shall in time see more clearly than we do now the application of our democratic principles to the industrial, financial and social problems which confront us, and with that increased understanding will come fresh confidence in our basic conceptions and a larger life for our people.

In the meantime, let us not seek to find a solution of the material problems that confront us by reverting to ideas which have been tried out time and again and which have resulted not in the enlargement of life but in its degradation. The ideal of individual liberty and the rights that go with it—the right to think being the most important of all—are more precious than any material advantage that could possibly be secured by their sacrifice. We must not barter our freedom for any material prosperity, nor for any easy and quick solution of the problems that trouble us today.

What I have said is a mere introduction to what might be said about the future of American Democracy; but I believe that any statement about the future of our country should begin with some such introduction.

SECURITY IN A SHAKEN WORLD*

STEWART G. COLE

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MAN needs a measure of security if he is going to remain human. His organism is so constituted that it can survive only in so far as the natural environment is not too hostile or impervious to its interests. His mind remains dominant to the degree that it can command meaning and value out of the pressure of social problems that beset his way. His society perpetuates itself so long as it can discover the cultural resources necessary to satisfy the basic hungers of the family, the community, the clan, the nation, mankind. Security can scarcely be regarded then as a gift of the gods; on the contrary, it is an intrinsic aspect of the life process of man. It is a condition and a reward of biological adjustment, intelligent action and cultural accomplishment.

Throughout a period of a million years the human organism has been improving its capacity for survival on this planet. Quite recently in this drama science has contributed noticeably to the powers of endurance and perpetuation of this biological species. The anthropologist, however, cannot trace such a favorable curve of achievement in the intellectual and cultural phases of man's history. The records suggest alternate periods of high human endeavor and marked social decline. Few would argue that there is necessarily any rhythm about these ups and downs, though it is probably fair to infer that man, individually and collectively, operates by certain fundamental laws of behavior. "Whatsoever a man soweth, that shall he also reap!" Since man is as yet unfamiliar with many of these laws, it is difficult for him to chart his course humanely. Indeed, if they were known to him, there is no evidence that he would choose consistently to honor them. This spirit of independence is not necessarily a liability, however. The glory of man is not only that he is subject to law, if he would survive, but that he is also protagonist of freedom. Free human intercourse provides for purposeful social change and consequent shifts in the quality of culture, conditions calling for the resolu-

* Paper read at Hunter College, New York City, during the Inaugural Celebration for President George N. Shuster, October 8-11, 1940.

tion and practice of new laws of social relationships. While it is true that mankind is constantly practising the principle of freedom, there have been occasions in history when it has asserted this prerogative in such a forthright manner that revolutions have resulted.

Undoubtedly we are participating in such an epoch. It may be said to have its remote roots in the Protestant Reformation, the rise of modern democracy and the colonization of America. More recently, it has derived its vigor from technological power and industrial expansion, with their counterpart of shift from agrarian to urban control of society within the state and of expansion of commercial and imperialistic interests between states and nations. Unfortunately, man has misused many of the opportunities for superior ways of living that these changes afforded. Hence, still more recently, war, with its diabolic progeny of fear, force and fascism, has sprung up, accentuating the tempo of change on a world scale. Although revolutionary forces have been remaking the Western world for three or four centuries, it is important for us to sense how our primary issues of life have been recast, the momentum of cultural change accelerated, and the preservation of democratic values threatened, during the past few years. Our civilization is entering upon a new stage of social change.

We may differ in our judgment as to the soundness of Zola's words occasionally applied to our day, "We are living in the ruins of a world, our duty is to study the ruins," but few of us would question the verdict of General Smuts, "There is no doubt that mankind is once more on the move. The very foundations have been shaken and loosened, and things are again fluid. The tents have been struck, and the great caravan of mankind is once more on the march."

Whither are we going? Does it bode ill or well for mankind? What role will Americans assume—the college woman in particular—in this world drama? No one is presumptuous enough to attempt to predict answers to these questions. Though we may refuse to become as alarmed as Lewis Mumford is in his recent book, *A Faith for Living*, we dare not close our minds to the elements of peril that lurk in the contemporary scene. Not that we are fearful of social change—that condition is frequently

the prelude to a more livable world—but we may be justifiably disturbed by the excessive rate of change. Not that we mourn the loss of much that belonged to our former mode of living, but we lack commanding purposes and values by which to chart a reconstructed way of life. If this be true for American society, then it must be admitted that the same judgment can be passed upon the forces of liberal education. In this respect, President Hutchins' criticism of our institutions of higher learning is well taken. Both culture and college suffer from rootlessness, which Van Wyck Brooks believes has already become a "tradition" with us. It is probably true also that woman's particular role in the present scene is not a whit more favorable. Indeed, she, with slight preparation for the venture, is pursuing more radical departures in defining her place than is man in defining his. Their common problem, with varying degrees of acuteness, is one of personal and corporate security for carrying on in a shaken world.

The critical observer of Americana is disturbed about two types of misplaced confidence which enlist the allegiance of so many of our people. One expresses itself as the personal abandonment of inherited cultural moorings and the adoption of a policy of social drift. This way of life characterizes many who suffer the lot of the less-privileged educationally. For them, life's carol has become

"Lean, disaccording, counter-crossed and jarred."

Excessive extroversion on their part leads to mass traits of behavior. How many persons are "as sheep without a shepherd"? The riddle of modern life has become so involved in unfathomable mysteries that these people resign themselves, on the one hand, to popular agnosticism and, on the other, to a code of vulgar Epicurianism. Behavior is governed from hour to hour and year to year by the surging excitements of the *Zietgeist*. Such persons have reverted to the cult of a primitive society. Oriented in a high-power civilization such as ours, it is not difficult to contemplate how subtly dangerous this social phenomenon is. For it is out of such human material that the toll of personal suicide increases and the structure of totalitarianism is ordered. He who resorts to the former alternative as "a way out" is unable to make a place for saving his ego in our social economy, and he who

advocates the latter policy fails to make a place for losing his ego in our economy. This unstable state of mind controlling such large blocks of our people is a dangerous condition of a shaken world.

A second type of Americans protests the discipline of social adversity and retreat from things as they are to a protected manner of life. These are introverts for whom the main stream of life teems with cargoes too heavy for them to bear consistently. They desire a cult more or less irrational. One observes them among the artists who accept surrealism and swing, among business men who wish to return to a *free* "enterprise system," among the unemployed who welcome the dole, among social satellites who resort to mild alcoholism, among religionists who seek other-worldly seances, among citizens who advocate the policy of American isolationism, among married couples who freely turn to the technique of divorce, and so on. There is not a professional or lay group in this country that does not have its devotees of escapism. We educators are not immune to the mood. Advocates of the "ivory tower" type of laboratory, studio, seminar and text book procedures in schools are substituting academic practices for creative education. The latter prepares youthful persons to fulfill their obligations and privileges as intelligent trustees of democracy. Edgar Frank's poem, "Goshen," describes this state of mind to which most of us are subject at least occasionally.

"How can you live in Goshen?"
Said a friend from far,
"This wretched country town
Where folks talk little things all year,
And plant their cabbage by the moon!"
Said I:
I do not live in Goshen, —
I eat here, sleep here, work here;
I *live* in Greece,
Where Plato taught,
And Phidias carved,
And Epictetus wrote.
I dwell in Rome,
Where Michael Angelo wrought
In color, form, and mass;
Where Cicero penned immortal lines,
And Dante sang undying songs.

Think not my life is small
Because you see a puny place:
I have my books; I have my dreams;
A thousand souls have left for me
Enchantment that transcends
Both time and place.
And so I live in Paradise,
Not here.

How many Americans are adopting life-patterns of drift or escapism today it would be difficult to say. In any event there are too many of them in every walk of life. They are not the stuff out of which civilizations are reconstructed and youthful nations attain maturity. Such people suffer mental ill health and contribute to the decay of culture. Consequently they are a threat to a beleaguered democracy and a challenge to the forces of higher education. If the American college is to graduate intelligent youth, qualified to meet effectively social adversities, it will afford its students a measure of security *in* this shaken world. It will help them find causes for which to live and, if need be, to die. It will provide them the opportunity to mature as emotional, social and moral personalities. Let us assume that such security as they may experience can never become an absolute protection for them. Absolute personal and cultural security is available only to people who live in a society statically conceived or in a make-believe world. Hence the popularity of retreats from reality. Relative security—the degree depending upon the measure of disciplined faith that persons can command—may be acquired in any situation, however dark or threatening the circumstances. Such security is reasonable and substantial, and there is no substitute. What are the criteria of this species of security and where may youth turn to embrace it?

It bears repetition that genuine security is always an intrinsic aspect of the life process of man. In other words, collegiate youth who find security in our time will discover it *in* the prosecution of the necessary tasks of the campus, the community and the world, not apart from them. But each task will have to be undertaken and carried through in a frame of reference that gives significant meaning and purpose to it. The predication of security rests upon the hypotheses that personality is worthful and the good society is man's ultimate goal. Otherwise, ex-

pediency becomes master and fatalism life's philosophy. Youth may be expected to discover superior values in the discipline of social living as schoolmen undergird the educational process with a balanced critical *and* appreciative approach to the problems that condition the good life. Since the problems change somewhat from generation to generation and frames of reference assume shifting perspectives, the method and content of education must change also. That is particularly true today when mankind is on the march. The point to be stressed is that we acquire meanings *in* directed movements and purposes *in* social processes, not apart from them. These values emerge *in* the creative phases of problem-solving, supporting persons during moments of severe discipline and pointing to greater potential values which will become the reward of those who persevere and complete unfinished tasks. The college sustains youth and our American culture to the extent that it helps them discover meaningful values in every activity that deserves a place in our economy.

The reader mentions briefly four foci of education in which we must sharpen meaning and purpose for our American way of life. These are (1) the stressing of historical perspective for young America, (2) the clarifying of the sanctions of democracy, (3) the awakening of cosmic kinship and (4) the identification of personal duty with collective wellbeing.

Kipling's words, "He does not know the present who only the present knows," express more than a half truth. Those who concentrate upon the confusion and anguish of the contemporary world scene are likely to dissipate their energy in hasty endeavors. They suffer from what Finney calls "the obsessions of the Zietgeist." One misleading attitude characterizing many in this country is their chauvinistic notion about America. Our schools and colleges have a pronounced responsibility to help youth acquire sound historical perspective with reference to the rise and growth of our own civilization and in the relation this developing nation has borne to other nations throughout its history. One must go further and insist that youth be intelligent about the pre-American cultures that have entered into the making of the Western world. Then the younger generation will begin to assert a world-mindedness, a capacity for judging con-

temporary events in their proper setting, thus affording them a measure of meaning and purpose to "our times."

Closely associated with social perspective is the need for democratic insight. It is rewarding to observe the growth of the concept of democracy in this country. Once regarded as a particular form of government and later as certain broad applications of the principle of freedom, it is now becoming identified with a quality of humanizing relationships that may obtain among members of any particular group. Not only is each member respected for his intrinsic worth as a person, but also the best interests of the group are considered a purposeful factor in the situation. Democracy then becomes one of the primary means of realizing the goal of the good society. For this reason the sanctions of democracy are basically moral and apply with equal vigor whether the occasion be political, economic, social or religious. There is no relationship between man and man to which the principle of democracy should not apply. The America deserving our unswerving loyalty is committed to this way of life. Herein lies our distinctive destiny as a people and by the same token youth may claim in such allegiance the support of a sustaining ideal.

A third source of security for youth is a sense of human kinship with the cosmos. Some would define this attitude as religious. The reader is among them. T. V. Smith expressed this viewpoint when he wrote "The Religious Bearings of a Secular Mind," an article concerning his former colleague, George H. Mead. Otto, Hocking and Wieman have supported the position in their writings. The natural powers of the universe have produced man, and they are sustaining him in his efforts to develop a superior culture. Otherwise man and culture would long since have perished from the earth. Certain factors of the physical world are available to us as social utilities; others serve to enrich the inner life of man. The imponderables of space, power, beauty, dependability, creativeness, reflected in the humblest flower and remotest stellar galaxy alike, have nourished the minds of great sages and saints in every age. The thoughtful sailor and farmer sense nature's spiritual forces; the rest of us, urban bred, tend to disregard them. Our world-view has become provincially homocentric. Prevailing educational philosophy

reflects the same orientation. Our colleges need to recover a superhuman (not necessarily supernatural) frame of reference for liberal education in order that youth may learn to establish themselves and their democracy in relation to the more abiding values of the cosmic world.

There is at least one other primary source of security available to our youth. The opportunity to acquire it lies directly at hand. It is the cheerful fulfillment of the duty of the hour, however commonplace. Life is constituted of innumerable acts which persons perform in more or less closely knit relationships. In so far as these acts are executed with the maximum of concern for the wellbeing of all parties involved, the individual enjoys a merited sense of satisfaction and the goal of the good society is consummated. This principle of purposeful endeavor should prompt every activity. No situation is too mundane not to command the incisive application of intelligence in order to determine what the elements of the good act are. By diligent attention to immediate responsibilities, young people mature and qualify to meet the more severe social strains of later life. Personal maturity insures moral security.

In self-defense our young people may parry that they are being forced to meet more than their just share of exasperating problems. That is true. The civilian people of London could make the same rejoinder with propriety, but in a life-and-death struggle they have neither the time nor the disposition to engage in self-pity. Youth, however, thwarted by the inhumanities of this day, must learn that security, like happiness, is an inherent consequence of the good act. Aristotle says "The virtues we acquire by doing the acts, as is the case with the arts too." As the North Wind made the Vikings so these desperate days may make youth and remake America. The disciplines of achieving historical perspective in our times, democratic insight into the destiny of America, faith in the spiritual forces of the cosmos, and personal fidelity to social duty,—these lead the way. The philosophic implication of this frame of reference for education provides a timely charter for the American college.

EDUCATION IN TIMES OF CRISIS *

DIXON RYAN FOX

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THOSE who read human history with reflective care soon realize that every year is a transition year, that with greater or less force and speed social movements are always going forward—or sometimes temporarily backward—if we apply to past events the concept of Progress, which first found definite literary statement in a book by the Abbé de Saint-Pierre in 1737 and has since held dominion of most minds in the Western World. If we had all knowledge at command and were gifted with sufficient insight, we might realize just how the future is growing out of the past. There is still truth in Warwick's observation in Shakespeare's *Henry IV*:

There is a history in all men's lives
Figuring the nature of the times deceased;
The which observed, a man might prophesy
With a near aim, of the main chance of things
As yet not come to life, which in their seeds
And weak beginnings lie in treasured.

Nevertheless, we know that there are well-marked times when long-gathering and hidden strength comes suddenly to dominating power or beats dramatically against the status quo and goes down in defeat.

There are crisis years that stand out boldly in the calendar of the past. One thinks in modern times of 1517, 1688, 1789 and the like as years of critical significance. In America, 1772, 1800, 1828, 1860, 1896 were years of momentous decisions. Wilson's first year as President of the United States will always seem especially important, the year when such epoch-making economic legislation passed through Congress, when a new attitude toward other nations was proclaimed in the ringing Mobile speech—"It is a very perilous thing to determine the foreign policy of a nation in the terms of material interest"—and when the Federal Income Tax Amendment was ratified by the states. Indeed, as one looks back upon the consequences of this Sixteenth Amend-

* Address at the closing session of the Southern University Conference, Peabody Hotel, Memphis, Tennessee, Tuesday, October 22, 1940.

ment, which for the first time gave the Federal Government a potentially huge revenue for its own expenditure, it seems conceivable that future writers may conclude that its passage periodizes American history quite as masterfully as did the War of 1861 to 1865.

There is no question that we are in a crisis. Small patience would confront a Dr. Pangloss who rose in October, 1940, to assure us that all was for the best in this best of all possible worlds. Everybody knows that we are in a crisis. What, in this crisis, shall we do with education—particularly, in this presence, with higher education? It is a difficult and puzzling question, for education always has objectives; and the proper objectives of education present the largest question in the world crisis today.

In most phases of our work I believe we should simply do better what we have been trying to do. We should qualify better medical doctors, a national reliance in peace or war. The Surgeon General's office, as many of you know, is contemplating the advisability of asking the medical colleges to give instruction in continuous session, so that certified physicians and surgeons may be produced, shall we say, in thirty-six months rather than forty-eight. Despite the distractions of prevalent excitement the work of medical students may be more highly motivated, and therefore better, than in normal times. Much the same may be said of engineers, chemists, physicists, biologists and other students of science. The line between pure science and applied science has grown increasingly vague during this century. Great industrial establishments employ the finest scientific minds to follow their own inquiries wherever they may lead, knowing that no one can tell what discovery as to natural forces or phenomenal behavior will prove to have an economic application. So, too, the government, with its concern for military use, may well look complacently upon competent scientific research of almost any kind. Since our government seems to contemplate a long emergency it would be unintelligent for it to seek for ordinary military service students who are in a fair way to become scientific experts.

Turning to the "other side" of college and university instruction, the humanities and social studies, the side that was once

virtually the whole body, the problem is more baffling. These are, of course, in part vocational in the case of prospective lawyers, teachers, writers, business men and many others. The havoc which would be wrought upon future cultural leadership in this country by withdrawing for unrelated military service, a host of college students in the midst of an integrated course of preparation for leaderlike service, was doubtless in the minds of the nation's legislators when they exempted college students from the operation of the draft until next summer. It would be desirable to urge upon the government to carry this exemption, certainly under peace conditions, up to the student's departure from college or to the end of the term of years specified for the first degree. This would not take the duty or privilege of conscript training from a single individual, but it would bring to him that duty or privilege at the time when his future cultural or expert service to the nation would best be conserved. Against this proposal there would doubtless be raised a stupid cry of class favoritism. The answer is, that the proposal is for the ultimate benefit of the country and not for the benefit of the individual. If this apprehended opposition means that colleges draw their students chiefly from the rich, we can only say that then the "rich" are much less rich than is commonly supposed. In many of the colleges here represented, I hazard, between half and three-fourths of the men students are engaged in some form of self-supporting work. Not a few of these and others are denying themselves necessities, even to a result of slow starvation. Scholarships, cooperative dormitories and payments in kind are other evidences that college education is not a rich man's privilege. Ability and promise are the requisites for college entrance; ambition is immensely more important than wealth in maintaining membership.

The college, so far as it is able, should make its student into a *philosopher*, a man accustomed to reflective thinking, to seeing the problem of life as a whole, to integrating reasonable impressions into reasonable convictions. We have failed here as much as in anything, failed in encouraging fundamental thinking. We are charged with unsettling young minds and to some extent we welcome the charge. If a lad comes to college settled in his beliefs and stays settled without ever questioning them, in this

respect it is hard to see the good of his coming at all. This by no means suggests that his beliefs are wrong, but if they are not wrong he should know why they are right. Few of us in the colleges want to encourage students to accept mere doubt as a creed. We have been talking of philosophy, but we have come to the door of religion. Certainly many of us feel that the student should be encouraged to step through that door and look about, to contemplate what religion has done and is doing for men, and not to reject it until he has given it a fair experimental trial, whether under college auspices or not.

It goes without saying that the college should stir the student to conserve and improve his physical health in all practicable ways. No institution wants to graduate invalids and most of them long since set up systematic means to see that good habits in this respect were developed as far as possible.

But what, you may ask, has all this to do with "Education in Times of Crisis?" My answer is that it is so precious, so indispensable to the production of men and women of light and leading in a country that badly needs them that it should be held to in every hour and place that is humanly possible to use for this purpose. I do not mean that liberal arts colleges and the post-graduate divisions of liberal arts in universities should hang out signs with the legend: "Business as Usual." In a time of crisis we should with every student that is left to us promote this high business with unusual zeal. The government's policy of conscription, I think fortunately, has relieved our consciences of worry as to who would make appropriate soldiers. If a student is in college now, in war or peace, it is because the government prefers that he be there, and no one may scorn him. Most of us are gratified that the government now desires that all military training go forward in military camps rather than in college classrooms and on college fields as it so inappropriately did in 1917 and 1918. Those who recall the Students' Army Training Corps, with its complete demoralization of academic life and only half efficient military schooling, will realize the significance of this decision. Within the college the effect will be that every student there may be expected to pursue a normal course of study. Young officers, we are told, may be sent into our classrooms as temporary students. But they will be in college for

the time being. The campus is not to be turned into a camp. If the nation is at war there will be distractions; the challenge to college teachers, in a time of emotional stress, to set before their students so vivid a conception of the kind of cultivated Americans they should become that they will devote extraordinary energy to realize that end. American communities have never needed enlightened leadership more than they will need it in this decade.

During this year, whether in war or peace, we are likely to face some questions of academic freedom related to issues of preparedness or war itself or fundamental change in our economic and political organizations. The public mind, or rather the public nerves, will be especially sensitive, with resulting quick and ill-thought reaction. Most of us, reflecting on these matters in this reasonably quiet place, hope that we will be patient and circumspect even beyond what is ordinarily expected of human nature in promoting clear understanding and generous courtesy as between conflicting elements of opinion among the college family and among the college students. It will be a time when it is especially discreet to put certain sorts of letters aside for a day or two before mailing. The courage of self-control may prove to be more difficult to come by as well as more desirable than the courage of so-called righteous indignation.

There is a theory that anything a professor says in his classroom is his own business; that anything he says outside in public, especially if wandering from his professional field of instruction, is a matter of concern to the trustees and the administration. I would turn this dictum around. The trustees and the administration have a grave responsibility as to what instruction is given in the classroom. What the professor says as a citizen in his church or his party or in the newspapers or on a street corner is strictly his own business or the business of the police. It may be objected that the public will tend to interpret his opinion as the opinion of the institution which part of the time, at least, he serves. Certainly there is implied in his contract an obligation not wilfully to injure the reputation of his university or college, or to increase public misunderstanding of its purposes. He may think he is advancing its reputation, and perhaps he is; he may speak contrary to the opinion held by the great majority of his

colleagues and yet thereby increase the popularity of his institution. That would be as embarrassing as any other kind of misrepresentation. In my judgment anybody anywhere in this country at any time has the right to discuss any subject and give his honest views upon it, though by exercising this right he may find that he has earned heavy social disadvantages. But, to avoid confusion, a professor speaking in public on a question which in a common-sense test could be called controversial is honorably bound to indicate that he is speaking for himself and not for his institution.

So much for the problems that may arise from what we say outside our institutions. We shall probably be more concerned with reports of what is being said inside the classrooms, reports generally badly garbled or confused. To a considerable degree what is said inside the classroom is privileged statement. Yet so far as it may reflect competence it is, as I have said, the proper concern of administrators and trustees. But right here it should be admitted that in such matters we are not as likely to get the facts or even form an intelligent recommendation for a verdict as are those nearer the classroom, that is to say the teaching colleagues of the man or woman whose statements or activities have been brought into question. I am bold enough to think that I see how an administrator may avoid mistakes that might be costly to the institution's reputation if investigated by the American Association of University Professors, costly to the morale of the institution itself, and, on reflection, offensive to the administrator's idea of decency.

Now, before tensions get too great, the administrator should constitute a small committee, say of seven or nine, of the faculty to examine into any case referred to them. To avoid the charge that the personal prejudices of the administrator dominate the choice of this committee, the list should be criticised by the heads of the departments and the current president of the local chapter of the A.A.U.P. before it is announced or changes made, if necessary, to conform with prevalent opinion. It would be wise to include at least one assistant professor or mature instructor, lest the committee seem to represent a conspiracy of the old against the young. Perhaps such a committee should be permanent, but it need not be set up for more than the current year, recog-

nized as a year of possible tension. This committee should be kept distinct from any committee on promotion; the functions are quite different. It might be argued that if the committee is to be recognized as generally representative it should be elected by the faculty, but since each teaching appointment has been, at least theoretically, made by the president, acting by authority from the Trustees, it would seem logical that a committee designed to aid him in the possible function of dismissal should be set up by the president as well, however amply he may have consulted his teaching colleagues.

While constituting this committee the president should persuade the Trustees to make no decision involving a dismissal on any alleged ground of personal impropriety without first having listened to the recommendation of the special faculty committee. Trustees are as human as anyone else, and their sudden emotional action under the stress of patriotism, fear of public opinion or any other motive, may involve in error and injustice an institution in whose permanent good name the faculty are quite as much involved as themselves. I have said that the president ought to "persuade" the Trustees. He cannot command them any more than he can actually command the faculty. I do not say that he must necessarily resign if the Trustees do not agree to setting up special safeguards against folly in this critical academic year, but if they refused to agree to such a procedure and announce it, he would have at least a disquieting revelation of the terms under which he himself held office.

The liberty of institutions is likely to be involved as well as the liberty of individuals. So far, the government has wished to take advantage of the instruction which the colleges and universities are giving. But it is conceivable in war time that the Federal Government might propose to usurp control of the institutions, carry their financial burdens, possibly close some and sustain others. The closing of some colleges, which even in normal times have been finding wholly inadequate and declining support, might not be public misfortune. But to accept the Federal Government as arbiter and ruler of higher education even for a supposedly short emergency would be a dangerous stroke at free learning, and what is left of state autonomy and private right. Government management is very much easier to get in than out.

I cannot close without a humble tribute to the intelligence and wisdom which the government has shown so far in dealing with matters which closely interest our colleges. Its base limit for the draft, the age limit of twenty-one years, indicating its recognition of the fact that the new type of war requires men of maturer years than formerly has eliminated from required military service seventy-five per cent of men of college age. President Roosevelt's well-put advice to college students that "it is their patriotic duty to continue the normal course of their education unless and until they are called so that they will be well prepared for the greatest usefulness to their country," has quieted the conscientious worry of many a college youth. The recognition that college education and military training do not blend has avoided the confusion of twenty-three years ago.

No class of men need more steadily to keep their heads in this difficult day than do college and university administrators and teachers. Our students will need more sympathy and counsel than ever before. Our country will need our best thought not only as to the best use of our young manhood for national defense, if war comes, but quite as much for the kind of national and world order we should have in continual peace or after the victory of arms.

ON OUR LITERATURE TODAY*

VAN WYCK BROOKS

I HAVE been asked to speak on the state of our literature today. We live in a very unhappy world at present, a time of great confusion, and the public has a right to expect from its poets and thinkers some light on the causes of our problems and the way to a better future. Few writers, I think, at present, are living up to these expectations. But still the belief in literature persists, because so many writers in the past have performed their true public function. "In literature alone," said Leopardi, "the regeneration of our country can have a substantial beginning." This may seem a large claim, and yet there is some truth in it, for, as Ibsen said, "Except as afterwards invented"—invented, that is, by thinking minds—"the conscious guiding principle is never present in the general sentiment of the people." The world can only be changed by desires, but we are always desiring things, and only ideas can make desires effective; and so the minds that invent and express have a powerful influence over us. What then is literature doing for us in these perplexing times? And if it is not doing more and better, what are the reasons for this?

Literature at all times is a very complex phenomenon. When you see it in perspective, historically, it seems simple enough. We know what we call the Victorian age. As it appears in the histories, it is like the map of a country, all one colour, with novelists, poets and essayists of various sizes, corresponding to towns and cities, dotted over the surface, united by currents of thought as clearly represented as rivers and railroads. But if one had lived in that age, it would all have seemed very different. An age is a chaos while one is living in it, and the past would be a chaos also if it were not interpreted for us. Besides, it is difficult to understand living writers because they are involved in our own problems, which we cannot solve for ourselves. To generalize

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about the present is therefore a hazardous undertaking, although we are compelled to undertake it. All manner of writers are living in the world, and if, confining oneself to America, one thinks of talent, and even genius, the present seems to me beyond all question one of the brilliant epochs. In literary capacity, in vigour of style, in the number of our novelists, poets and critics, we are obviously in the midst of a revival; and I am only quoting foreign writers, English, Irish, French, Scandinavian, Russian, when I say that never before, outside this country, wherever books are read, have American writers been so influential. But, aside from this question of talent, there is another question, implied in my quotations from Leopardi and Ibsen. Among these brilliant writers, where does one find the "conscious guiding principle"? How far do they contribute to "regenerate the country"? Let the Russian writer Chekhov reply to these questions. "Lift the robe of our muse and you will find within an empty void." Chekhov said this fifty years ago, and perhaps it expresses your feeling about our current literature. You may agree with a further observation which I have found in Chekhov's Letters: "Let me remind you that the writers who, we say, are for all time, or are simply good, and who intoxicate us, have one common and very important characteristic. They are going toward something and are summoning you towards it, too, and you feel, not with your mind, but with your whole being, that they have some object. Some have more immediate objects,—the abolition of serfdom, the liberation of their country, politics, beauty, or simply vodka; others have remote objects,—God, life beyond the grave, the happiness of humanity, and so on. The best of them are realists and paint life as it is, but, through every line's being soaked in the consciousness of an object, you feel, besides life as it is, the life which ought to be, and that captivates you. And we? We paint life as it is, but beyond that—nothing at all. We have neither immediate nor remote aims, and in our soul there is a great empty space."

I quote this long passage because it suggests the dominant note of our epoch. We have, to be sure, many writers who do not convey this impression, writers who make us feel what ought to be and for whom life is noble and important. In Robert Frost, in Lewis Mumford, to mention two of these, one feels a joyous

confidence in human nature, an abounding faith in the will, a sense of the heroic in the human adventure, good will, the leaven of existence. All good things seem possible as one reads these writers. I remember a remark of John Butler Yeats, the father of the Irish poet. Thirty years ago, in New York, I used to see him every day, and one day he spoke of an old friend of his in Dublin, a judge who had retired from the bench. When someone asked this judge what remained in his mind, what had most deeply impressed him, during his fifty years in the criminal courts, his answer was, "The goodness of human nature." The grand old Yeats, who also loved his species, quoted this with a smile of agreement, for although he did not take an easy view of life, he felt that a seasoned magistrate knew whereof he spoke. I have never forgotten this remark, and I have always felt that literature, if it is to carry out its function, must contain this germ of faith, and that the greatest literature has always done so. The writers who retain this faith are what we call idealists. Robert Frost and Lewis Mumford—let me repeat their names, and there are many others—stand in our time for this position. In them one feels the power of the healthy will. Whenever I think of them, I remember Whitman's line, "Allons, the road is before us."

This mood of health, will, courage, faith in human nature, is the dominant mood in the history of literature. It was the mood of Homer, almost three thousand years ago, and writers will always return to it, as water always rises to the level of its source. It is the warp of literature—the rest is the woof. But this is not the mood of the last two decades, and it seems as if these writers had lost the day, as if the poet Yeats were right in saying,

The best lack all conviction, while the worst
Are full of passionate intensity.

A mood of desperate unhappiness reigns in the world, and this is marked especially in most of the writers. Have you thought how strange it is that so much of the world swallowed Spengler whole?—and I do not deny that Spengler was a very great genius, I do not deny the reality of his intuitions. The temperamental cards of our time are all stacked in favour of despair, and a somewhat sterile despair. One error that an optimist makes destroys his whole case, while a pessimist can get away with

murder. It seems as if our writers passively wallowed in misery, calling it fate; as if the most powerful writers, from James Joyce to Hemingway, from Eliot of *The Waste Land* to Eugene O'Neill and Theodore Dreiser, were bent on proving that life is a dark little pocket. Influence in literature goes with intensity. The intense minds, good or evil, are those that wield the power; and the genius that has moulded the mind of the present is almost wholly destructive; and even where, as in many cases, these writers are fighting for social justice, they still picture life as hardly worth the trouble of fighting for it. Their tone is cynical, bleak, hard-boiled, hard-bitten, and life for them is vain, dark and empty, the plaything, in Theodore Dreiser's phrase, of "idle rocking forces" or currents of material interest. What did Joyce's *Ulysses* say if not that life is a bad joke? What do our novelists say if not that nothing good exists, that only the ugly is real, the perverted, the distorted? You know the picture of life you find in the novels of William Faulkner, Dos Passos, James T. Farrell and so many others, who carry the day with their readers because they are writers of great power. They seem to delight in kicking their world to pieces, as if civilization were all a pretence and everything noble a humbug. There are teachers and psychologists who back them up. Only the other day I was reading a well-known psychologist who made two statements that he took for granted: 1, Men have always known that the romantic picture of love is false; 2, That which portrays the neurotic and defeated in human nature is closer to truth than that which pictures the aspirations of men. Love is a lie, in short, and the only realities are defeat and failure. This mood of incredulity and despair has penetrated millions of minds, and one finds it in the most unexpected places. There are people, educated people, who really think that Plutarch's heroes were humbugs, that Plutarch was pulling the wool over his readers' eyes when he pretended that heroes had ever existed. For these people, and they are many, all the closets are full of skeletons, and for them even Diogenes was optimistic. What a gullible fellow Diogenes was—imagine wasting one's time, going about with a lantern, looking for an honest man, as if such a thing were to be conceived of! Not long ago I was talking with a distinguished professor about Eugene O'Neill's play, *Mourning Becomes Elec-*

tra. He said that O'Neill had given the only truthful picture of New England, the New England not only of the present but of the past—that Cambridge and Concord a hundred years ago were just like this village in the play, whited sepulchres, full of dead men's bones. As for the old New England writers, who presented a different picture, they were all hypocrites and liars. So far has this iron of incredulity entered into the modern soul.

What this all means is seldom discussed in the critical writing of the present. Most of our critical writing deals with technical questions, and technical novelty, as it seems to me, is almost the only virtue it demands or praises. Not whether a writer contributes to life, but whether he excels in some new trick, is the question that is usually asked. It is their formal originality that has given prestige to writers like Joyce, Eliot and Gertrude Stein; and perhaps this is natural in an age of technics. But how can we ignore the larger questions involved in this drift of the modern mind? It seems to me it represents the "death-drive," as certain psychologists call it, the will to die that is said to exist side by side in our minds with the will to live. Defeat and unhappiness can reach a point where we accept them and embrace them and rejoice in our enervation and disintegration. And whether we rejoice in it or not, this literature is disintegrating. "All that is ugly," Nietzsche said, "weakens and afflicts man. It reminds him of deterioration, of danger and of impotence. He actually suffers loss of power by it. The effect of ugliness," Nietzsche continues, "can be measured by the dynamometer. Whenever man is depressed, he has a sense of the proximity of something ugly. His sense of power, his will to power, his courage, his pride—they decrease with the ugly, they increase with the beautiful." That is what I mean by suggesting that all these writers represent the death-drive. And if, with their technical virtues, they destroy our faith, our will to make the world worth living in, we cannot let their influence go unchallenged.

Now I have an instinctive will to believe in writers. Deep down below the level where I agree or disagree with them, I like and respect them because they are writers. In less expansive moods, I admit that there are rattlesnake writers, rhinoceros, hyena, jackal writers. There are literary Hitlers and Mussolinis,

who are as useful to the race as a large and active copperhead in August. But writers, as a class, as I have known them, are sensitive, scrupulous men, lovers of justice and full of good will for other people. They are almost all idealists by instinct. And so, when I see great numbers of writers bent, as they seem to be, on destroying life, I ask myself, What are the reasons for it? Why do they see only the ugly in life? Why are they so cynical and fatalistic? And are they to blame for this, or are we to blame—we, all of us, society, the world we live in? Creative minds, of all minds, are those that naturally love life most. Obviously, these writers have been disappointed.

It is a commonplace that all these writers have expressed the state of mind of a world between wars. Thirty years ago, when I began to write, the future was an exciting and hopeful vista. Everyone believed in evolution, as a natural social process. We took the end for granted. Mankind was marching forward, and the only questions were of ways and means. I do not need to say how far the first world-war destroyed this happy vista. The young and sensitive minds who grew up in its shadow were utterly disillusioned by what they saw. They felt they had been betrayed, and, as evil triumphed, they came to feel that nothing else was real. This was the case all over our world, and the triumph of reactionary forces, in the years that followed, has gone very far to confirm this impression. We have witnessed every day the success of the powers of evil, that have bragged and bullied their way towards the rule of the world. Everything good has been pushed to the wall, and even five years ago Bertrand Russell, speaking of England, said that no one could think of reform any longer, no one could think of anything but the approaching menace, the threat of these conquering forces that have darkened the world. If, in this respect, we are relatively fortunate, our writers have shared this world-depression; and their cynicism has other local causes. The optimistic picture of our life that prevailed in the last generation led to a reaction that was automatic. It was too good to be true; and as Howells, for instance, could not bear to look at the ugly things in life, the ugly things in life became an obsession with the novelists who followed. A similar reaction took place in the sphere of language. The obscenity and profanity of many of our writers seems to me as

childish as the prudery of Howells; but Howells was prudish, and much of his generation was prudish, and this was bound to lead to what I call inverted prudery. Just so we had our "debunking" biographies, in reaction against the writers who drew the veil over the faults of their heroes; and in other ways too our civilization is reaping its whirlwinds. A few years ago, as a publishers' reader, I ran through a novel every day by some young man or woman who had grown up in the West or the South. They could not seem to forgive the towns they were born in—just to escape from these towns and tell the world how ugly, false and brutal they were seemed to be almost the motive of these writers in living. I think our generation will be remembered as the one in which everyone hated, often without visible reason, the town in which he was born. And the writers of whom I am speaking were obsessed with ugly memories, ugly as to material things and mostly as to spiritual. And I thought, Well these towns were not founded with sensitive types in view. They were founded by aggressive men who were seeking an outlet for their primitive forces, and now the sensitive types have appeared and demanded their place in the sun, and their world is not ready to receive them. You know how Thomas Wolfe describes his country: "More land, more wooden houses, more towns, hard and raw and ugly . . . Ugly disorder and meanness." The moral of his novel is the moral of hundreds of other American novels: "The great masculine flower of gentleness, courage and honour died in a foul tangle." We are getting in this generation the reports of writers who have seen nothing else but this rawness and hardness. And we are getting also the reports of the excluded, the children of our newly arrived foreign population, many of whom have seen little else in all their lives but the slums and mean streets of monstrous cities, who have often known here little but slights and indignity. How far, for them, has America been the promised land of which we heard so much before the war?

It is the reports of all these classes that we are getting in our fiction—the excluded, the disinherited and the hypersensitive types who have grown up in our less developed regions. Worst of all, we have been getting the reports of expatriates, whose prestige of late has been immense. And when I say expatriates, I mean the word in our sense—not the sense it has come to have

in connection with refugee intellectuals. The expatriates to whom I refer are those who have broken with their group-life, by choice, on grounds of taste and taste alone. The prestige of Henry James rose with that of Ezra Pound, Gertrude Stein, Eliot and various others. These writers, as writers, have great integrity, and they have made discoveries, both literary and psychological, that entitle them to much of their position; and you may say that where one lives is a purely personal question. Is it possible to lay down rules about it? Certainly many writers have lived outside their country and served their country or the world better by so doing. Ibsen lived for forty years abroad, and he said he had never seen his home so clearly as from a distance and during his absence. But I do not think this is true for Americans, perhaps because our roots are not so deep as the roots of men of older countries. When we leave our country we are apt to leave our roots behind us, and we fail to develop roots in any other country; and what this means is that we miss the deeper experiences that give us a mature point of view. Missing these experiences, we live on the surface, and, having evaded life because we cannot master it, we end by denying its importance—we end by denying the importance of all the primary things of life. You know how all these writers ridicule provinciality. But much of what they call provincial is basic in every civilization. No country could survive for six months without it. To escape from provinciality is good, provided we make distinctions; and, besides provinciality of place, there is also "time-provinciality," as Professor Whitehead calls it. This is the illusion that to be modern is worth all the other virtues; and the great effort of these writers is to represent the last minute, as if to keep up with the mode were more important than any of the great realities of life and death. They make much of technical questions because they have little to say otherwise, and they sneer at the great writers of the past, as Henry James used to say that Tolstoy was not worth reading, as Eliot prefers to Milton a dozen obscure metaphysical poets. To exalt the inferior over the great, in the name of their technical virtues, is a way of defending their own weakness; and Gertrude Stein has reduced their position to the last absurdity. In her theory of aesthetics, neither thought nor feeling matters. Nothing counts but the word-pattern, and the greatest thing in life is a nursery-jingle.

You know this is infantile, and in fact it seems to me that most of our current literature is written by adolescent minds. Mencken has remained a boy. The brag and bluster of Hemingway speak for a boy—certainly a very gallant boy—so do Sherwood Anderson's poetic gropings—and, if Eliot exalts the minor poets over the major poets, is it not because he does not feel the major emotional problems? If this is the case, what is the reason but a lack of the sort of attachments, to the family, to the soil, to public life—that develop the sense of responsibility and, with this, maturity of mind? Let me add that the writers I have mentioned have felt this problem; they have all, in one way or another, struggled with it, and that is why, among us, they are eminent writers. But even if they, the eminent, are adolescent—because of the conditions of our time—what shall we say of the rank and file, who are boys without the genius? The great cry of this age is that we should “face life”; but facing life means in many cases evading the most important elements of life. The world has seemed so difficult to writers, it has seemed so sinister and fearful, that to keep their personalities alive they have thrown the cargo over to save the ship. Their lives have been narrowed and desiccated, and they have remained emotionally shallow.

But, to return to their cynicism, does it really deny ideals? Is it not properly seen, rather, as a desperate affirmation of them? The depth of the despair of the present is the measure of its defeated expectation. It demands, it presupposes, the things it denies. Our writers like to say that “free will” is played out. They think they are determinists, but they always turn out to be fatalists, and that is quite a different matter. William James marked the distinction. “The fatalistic argument,” he said, “is really no argument for simple determinism. There runs through it the sense of a force which might make things otherwise from one moment to another, if it were only strong enough to breast the tide. A person who feels the *impotence* of free effort in this way has the acutest notion of what is meant by it, and of its possible independent power. How else could he be so conscious of its absence and of that of its effects? But genuine determinism occupies a totally different ground: not the *impotence*, but the *unthinkability* of free will is what it affirms.” There is the Asiatic attitude, and one could never imagine an Asiatic writing

as Faulkner writes, or Dos Passos, or Dreiser, or Hemingway or any of our writers. It takes long generations of disappointment, hundreds and thousands of years of disillusion, to produce the deterministic frame of mind. The determinist is one who has never had any expectations, but our American fatalism presupposes hope. It does not argue that free will does not exist; it merely affirms that the will is not effective. It pays the highest tribute to the will, for it says that life is meaningless and empty precisely because of this negation. The only unthinkable thing, for American minds, is that the will should not exist; and that is the reason why, when it is not effective, its impotence seems to Americans so overwhelming.

So it appears that the mood of these writers is a kind of inverted idealism. Their harsh incredulity is the measure of their potential faith; and when I think of the loose talk about "high ideals" that governed the general mind when I was a boy, and that went hand in hand with so many abuses, it seems to me that this turn of thought should prove in the end beneficial, creative of all that it misses. The ideal has often been maintained by those who have denied it in their youth; and, while there are no Saint Augustines in my generation, or any John Bunyans that I know of, I think the mind of the country, as a whole, has had its adolescence in our time—old as the sections were, the South, New England. It has gone through terrible growing pains, but the nation will be, in consequence, more mature. It is a good thing, surely, that young people now are so exacting, so wary of hypocrisy and humbug. And is there not a visible reaction against the defeatist mind, and against these parasites and air-plants, who have thriven in a discouraged world, as Spanish moss thrives on decaying trees? I see on all sides a hunger for affirmations, for a world without confusion, waste or groping, a world that is full of order and purpose, and for ourselves, in America, a chance to build it. When Europe too had its chance, and Americans were hankering for Europe, William James wrote, "Europe has been made what it is by men staying in their homes and fighting stubbornly, generation after generation, for all the beauty, comfort and order they have got. We must abide and do the same." Europe still has its chance, no doubt; but Europe is reaping whirlwinds far worse than ours and has lost the charm for us that

it once possessed. It has thrown us back upon ourselves, and America has risen immensely in its power to charm us. Thousands of novels, biographies and histories, published in recent years, have shown us what multifarious strivings and failures and what multifarious victories lie behind us; and young writers now are settling in the remotest regions, determined to find them interesting or make them so. You never hear now of Greenwich Village, which used to be a haven for the exiles from Alabama and Kansas, the West and the South; and the reason you never hear of it is that the exiles have gone back to Alabama and to Kansas. They are founding schools in Iowa City and writing novels about Montana, and some are writing farmers in Vermont. They are cultivating their roots where the seeds were sown, and where they are sure to yield their flowers and fruit.

AN HISTORICAL AND STATISTICAL ANALYSIS OF COLLEGE ADMISSIONS CRITERIA

W. H. COWLEY

PRESIDENT, HAMILTON COLLEGE

DURING the past year Hamilton College has been studying its admissions policy. This study has involved an exhaustive investigation of the recent history of admissions plans throughout the country, an analysis of the fundamental assumptions underlying existing plans, and a study of the merits of some of the commonly employed admissions criteria.

In this article I present the findings of our study in some detail leading to a statement of the plan which the Hamilton Faculty and Board of Trustees adopted in January. It seems to me that our findings at Hamilton may have utility for other colleges.

Specific admissions requirements have been established by colleges essentially to serve two purposes: first, to measure a candidate's general intellectual capacity, and second, to measure his fitness in certain subjects presumed to be necessary to meet the curricular demands of the college. These purposes constitute the framework of the present paper and I proceed immediately, therefore, to discuss them in the order given.

MEASURING A CANDIDATE'S INTELLECTUAL ABILITY

In general, four methods of measuring the intellectual abilities of candidates for admission have been developed: 1) examinations, 2) certification, 3) a combination of examinations and certification, and 4) scholastic aptitude tests. The first three of these methods are devices to discover whether or not a candidate has fulfilled a set of admissions requirements. Every institution which lists such requirements states them in terms of so-called admission units. The admissions system behind these units is known as The Unit System. Since this system has in recent years been under severe attack, its validity must be appraised.

The History of the Unit System: The unit system has "developed almost entirely since 1897."¹ In 1906, after several at-

¹ Bulletin of the American Association of University Professors, XII, p. 394.

tempts had been made to standardize the system, the College Entrance Examination Board, the National Association of State Universities, the New England, Middle States, Southern, and North Central Associations of Secondary Schools and Colleges organized the National Conference Board. From 1906 to 1909 the Board struggled with admission standards and related problems. Then

At its fourth meeting, on October 9, 1909, the National Conference Board arrived at a precise formulation of the standard unit in terms still nominally current as this paragraph is written. It reads as follows:

"A unit represents a year's study in any subject in a secondary school, constituting approximately a quarter of a full year's work. This statement is designed to afford a standard of measurement for the work done in secondary schools. It takes the four-year high-school course as a basis, and assumes that the length of the school year is from thirty-six to forty weeks, that a period is from forty to sixty minutes in length, and that the study is pursued for four or five periods a week; but, under ordinary circumstances, a satisfactory year's work in any subject cannot be accomplished in less than one hundred and twenty sixty-minute hours or their equivalent. Schools organized on any other than a four-year basis can, nevertheless, estimate their work in terms of this unit."

This educational integer came to be known as "the Carnegie Unit." The term was, of course, a misnomer, since the Carnegie Foundation did not invent the idea. The unit was a co-operative product, accepted by educators and by educational organizations in the absence of any better means of bringing order into the pedagogical chaos. Strictly speaking, it was not an invention; like Topsy, it has just grown; it generalized measurements which the best secondary schools of the period had already adopted. It was probably baptized Carnegie because the Foundation was at the time most active in urging standards.²

Thus was the unit established.

Criticisms of the Unit System: Within the past decade the validity of the unit system has been questioned in many quarters throughout the country. As examples of the kind of criticism to which it is now subjected, I cite two recent works published under the auspices of the Carnegie Foundation for the Advance-

² R. L. Duffus, *Democracy Enters College*. New York: Scribners, 1936. pp. 61-62.

ment of Teaching, which had had much to do with its establishment.

Reference has already been made to the first of these works: R. L. Duffus, *Democracy Enters College*. The Carnegie Foundation commissioned Mr. Duffus, a member of the staff of *The New York Times*, to write this book because "it was believed that a layman with some previous experience in rushing in where angels fear to tread might bring to this subject (admissions requirements) a fresh viewpoint such as would naturally be unattainable by those professionally acquainted with it." After reviewing the history of the unit system, Mr. Duffus declares that for a time it served important functions but that for some years it has been obsolescent. In a chapter entitled "Why the Unit Has Failed" he writes:

The unit still survives on paper, as any one can ascertain for himself by thumbing over almost any college catalogue. It has been relegated and supplemented rather than abandoned. But it can be safely said that no college or university which takes seriously its obligations to itself and to its students now admits candidates without knowing more about them than that they have accumulated a certain number of preparatory school units.

The unit system has failed because it is an inadequate method of determining a candidate's "present worth," and so of predicting his success or failure in a college course; because it introduces an undesirable hiatus between a secondary school and college; because it creates unnecessary antagonisms between secondary school and college; and because (for all these arguments against it could have been brought forward a generation ago) better means have been found for achieving the end for which the unit was invented. The intelligence test, the objective examination, and the systematic making and keeping of educational progress records have none of them reached perfection, but, taken together, they give an infinitely better picture of what a student is and can do than was possible at any time under the unit system. (pp. 113-4)

Mr. Duffus devotes the body of his book to a review of the practices by which some of the leading colleges of the country are moving beyond the unit. He does not, however, propose a plan for general adoption. Instead, he writes:

. . . there will not be one answer to the problems that will be encountered; there will be many answers. It would be

worse than useless to try to project ideal solutions. The hopeful aspect of higher education is not that it is answering questions but that it is asking them. (p. 236)

A plan is proposed, however, in a criticism of the unit system published as Bulletin Twenty-Nine of the Carnegie Foundation. This Bulletin, entitled *The Student and His Knowledge*, is the joint work of William S. Learned, a member of the Foundation's staff, and Ben D. Wood of Columbia University. It came from the press in 1938 and reports the results of the Foundation's ten-year study of the relations of secondary and higher education in Pennsylvania. In the Foreword Dr. Walter A. Jessup, President of the Foundation, makes the following remarks:

It is a fundamental thesis of the volume that the student is of more importance than the curriculum. His growth in knowledge and in wisdom is at the core of the educational process. The school should be free to deal with the child as a human being. This the school cannot do so long as it has supreme faith in its own administrative techniques. The intellectual career of the student through the school should be determined not only by his capacity but by his progressive attainment in the field of enduring knowledge. This involves less emphasis upon administrative techniques of the unit-credit type and more emphasis upon the individual student. (p. xiii)

Learned and Wood examined by means of standard tests 4,412 college seniors in 49 Pennsylvania colleges. They found alarming discrepancies in their knowledge from college to college and within the same college. They write as follows:

A fundamental assumption of college officers, and of the public generally, is that college graduates constitute a fairly homogeneous intellectual group. This assumption is basic in the whole policy of granting degrees to large numbers of young people who have been resident in a college community for four years, who have attended each year a stipulated number of classes and have earned "credit" for approximately 120 "semester-hours." The assumption is basic to the internal organization of the college, whereby identical group programs are set up, identical attendance regulations are enforced, and "standards" of rating are maintained; whereby classes are organized and are limited in their availability to given "years" in the curriculum.

The same assumption underlies our admission procedure whereby 15, and not 14, units of secondary credit are ac-

cepted. It appears in the closely calculated college entrance examinations where 60 per cent represents a mark painstakingly verified by the readers and certified not to be either 55 or 65 per cent. However minds may soar above this level, the minimum is regarded as justly and securely fixed.

Thus, the whole enterprise of institutional education in America is firmly grounded in the notion that each process is one for which a measurable and measured performance can be observed and recorded. Furthermore, notwithstanding the familiar declaration of most instructors that they "do not mark merely on knowledge," it is usually true that knowledge, as and when the instructor requires it, will ensure promotion, whatever substitutes for knowledge may also prove useful in emergency. (p. 76)

Contrasting practice with theory they write:

What we actually see . . . is a group of individuals about to take their college diplomas whose average status in academic knowledge drops not only to sophomore and freshman college levels but far back into the secondary schools whence they came four years previously. The 55 students who in the twelve hours of testing time answered correctly fewer than 250 items probably had less in common, intellectually, with the 45 students whose scores ranged above 1,100 points than the average ninth-grade pupil has with the average college graduate. These high-scoring students live in an intellectual world of totally different quality by virtue of a command of important knowledge which distinguishes them from their fellows. (p. 76)

In view of these findings they conclude:

The spread of actual achievement among students of equal scholastic status proves that uniform standards can have no application. What, therefore, is the alternative? Is there any standard for educational dealings with a group each member of which is unique as to both his point of attainment and his ability?

Such a standard exists, but it is no longer a standard of content. Content, though as significant as ever, has become much too broad for precise stipulation in a formula. Nor is there longer a standard of uniform time measures on which an institution can stake its reputation. It is precisely such pseudo-standards of quantity that the study of Pennsylvania colleges and many other studies have exposed. As measures of amount of education, they are worthless. They should be abandoned. (p. 46)

I have quoted at length from this volume not only because it is one of the most important contributions made in recent years to American education but also because these extensive passages are essential to an understanding of the admissions proposals, growing out of the Pennsylvania study, that the authors make. They are these: 1) select students in terms of as *complete* a knowledge of them as can be secured—knowledge of their emotional, social, and physical development as well as of their intellectual growth and present status; 2) employ the best measures available for assessing their intellectual achievement.

Making particular reference to the unit-system of college admissions, they write:

Are 15 units of admission to be required? Must the student be from the upper third, fourth, or fifth of his class? What curricula will be offered and by whom will courses be taught? What degrees do the teachers have? What experience? How much are they paid? What is their "load"? Then courses must be "evaluated." What are the syllabi, the texts, the reference books, the "methods" of teaching, the "standards" of marking? The physical plant must also be "checked." Libraries, laboratories, playgrounds must be "standard," and so forth. Although it is not intended to discredit any of these items, what clearly results from this mass of variables is a uniform mask or pattern under which, as we have seen in Pennsylvania, almost any sort of individual minds may be concealed. It is an impossible game with artificial counters. The student who is both chief player and the sole stake in the process is ignored by the rules. He wins or loses by an imaginary score.

Could these imitative "standards" be transformed into intelligent, flexible efforts aimed freely to understand and serve each student as his needs appear, and could each student be fully and comparably portrayed as to both his knowledge and other educable qualities, all this apparatus would fall into a natural, unexaggerated perspective. The university or other agency approached could then be supplied at once and reliably with data to settle the only points at issue: (1) Is the applicant wise in choosing this institution; are its opportunities likely to result in his most satisfactory development? (2) Of all the applicants in view, does this candidate promise the largest return on our contribution to his education? (pp. 68-9)

The unit system is being criticized not only by such men as Duffus, Learned, and Wood but also by the growing number of

educators interested in cooperation between secondary schools and colleges. For five or six decades one of the major topics of educational discussions—and indeed of educational controversy—has been these relationships of secondary schools and colleges. More and more it is coming to be recognized that education is a continuous process and that schools and colleges must work together rather than pull at opposite ends of a rope in a futile tug of war. For many years the colleges tried to dominate the secondary schools and their curriculums, but recently a number of factors have led to cooperation. The ability to attract good students from both public and private schools will depend to a large degree upon whether or not the admissions policy of a college indicates awareness of this important cooperative movement.

In 1929 the Department of Superintendence of the National Education Association devoted its Seventh Yearbook to this problem. I quote several passages therefrom:

The ancient dominance of the college over the content of the high-school curriculum is breaking down. . . . There has been a steady trend toward liberalization of entrance requirements. The movement has proceeded farther and faster in the West and in the Middle West than in the East. But even in the East, substantial reduction of academic prescription has taken place. Signs are not wanting that the secondary school is on the eve of winning its long fight for complete curriculum independence.

Colleges still ask for the fulfillment of formal subject requirements, although specific subject-matter prescriptions have diminished. But they are now concerned quite as much with other types of qualifications. The whole process of selection is more searching. The fulfillment of other tests is given equal, or even decisive, weight. The commonest of these new criteria of selection are: (1) Relative standing in high school, (2) comprehensive examinations, (3) college qualifying examinations (involving objective tests of information), (4) psychological examinations, (5) personality ratings. During the past ten years the use of one or more of these devices for testing the capacity of candidates to undertake college work has come to be general among the stronger (and more popular) institutions in all parts of the country. (pp. 290-91)

The high schools are better able than formerly to pursue their true task and responsibility of meeting a variety of objectives in the education of adolescent boys and girls.

Preparation for college is only one of these objectives. (p. 314)

Today the college is more willing than formerly to meet situations created by high-school determination and obligation to accomplish its own independent purposes. The tendency is to seek common consideration of the problems of college and high-school relationship with full recognition that adjustment to high-school conditions must in large part be made by the college. (p. 315)

These statements indicate a rapprochement between the schools and the colleges in the long-time struggle between them. The chief reasons for this rapprochement are two: first, only a small percentage of high school students now go on to college, and therefore the schools cannot serve their constituencies if they give major emphasis to their college-preparatory function; and second, it has been demonstrated that ability is the chief criterion of college success and that therefore the secondary schools may carry on their work without the threat of entrance examinations and specific unit requirements continuously hanging over their heads.

Leading college administrators have in recent years written to the same effect as have the secondary school people. I present two such statements:

President Angell of Yale in an address to the alumni on February 22, 1934:

The University has few relations more important than those with the secondary schools which prepare our undergraduates. . . . The educational process should be continuous from the elementary school through the University. Such breaks as are incident to the change from one institution to another should be made as little disruptive as possible. I feel sure that both schools and college will benefit by the kind of articulation we are now seeking.

President Nicholas Murray Butler of Columbia in his presidential report for 1934:

Cooperation between the principals and the headmasters on the one hand and the deans and the faculties of the undergraduate colleges on the other . . . might easily be established in ways which would make increasingly certain that those admitted to farther study . . . are those who, in the judgment of their earlier teachers, are the best fitted and most promising. The purely legalistic tendency to lay all stress upon a numerical rating, and a definite examina-

tion test is by every means to be avoided. The student's character, his personality, his intellectual and moral habits, and his personal background and history, are more important than the mere accumulation of a large number of very high numerical ratings. . . . More complete cooperation between those who have taught students and those who are seeking students fully worthy to be taught will produce the best results.

The question of school and college relationships is so important that the General Education Board has given a subvention of half a million dollars to a group of secondary school educators, representing both public and private schools, for the development of school curriculums which will give a large measure of freedom from routine college prescriptions. This group, organized as the Commission on the Relation of School and College, is conducting what is called the Eight Year Study which began in 1933 and will end in 1941. The chairman of this commission, Wilford M. Aiken, in response to my recent request of him has written the following statement of the enterprise:

All of the colleges and universities in the study are co-operating enthusiastically. This cooperation means that students from the Thirty Schools are not required to follow any specific pattern of subjects in their preparation. The Thirty Schools undertake to have each student ready for the work of the college which he plans to enter, but the school is at liberty to do that which seems best for the student. The college considers his application for admission on the basis of the evidence submitted by the school but without discrimination against him because he may not have followed the prescribed pattern of preparation. We have found such institutions as Harvard, Yale, and Princeton most cooperative.

I cannot speak authoritatively concerning the attitude of colleges toward candidates from schools not included in our study, but I have much evidence to indicate that there has been a great change on the part of colleges generally toward the problems of admissions. There is a growing recognition of the fact that students develop the disciplines necessary for college work in many different ways and through many different subject patterns. There is a widespread realization upon the part of college admission officers that the work of the freshman year is not so much dependent upon the subjects he has taken as upon his ability, purposes, and habits of work and study.

This brief review of the Eight Year Study is important not only because it demonstrates the development of improved relationships between the schools and colleges but also because it indicates the importance with which one of the leading educational foundations views the problem. The General Education Board has given the study half a million dollars because, presumably, it considers school and college cooperation to be one of the major problems needing solution in American education.

The Abandonment of the Unit System: The unit system had scarcely been adopted before Harvard started to abandon it. I quote again from Duffus:

In 1911 Harvard adopted the "new plan" of admission, soon generally copied, under which the student took examinations at a single session in four representative subjects, instead of piling up credits by piecemeal over a period of time. Students could still enter by the "old plan," but the new one had its repercussions. It was an effort, to quote President Lowell again, "to get an impression of the individual as he stands, rather than of the instruction he has been through"; (19) that ambition is today not fully realized, but it has not been forgotten.

(19) A. Lawrence Lowell, *At War with Academic Traditions in America*.³

A student may enter Harvard by one of four methods: the "Old Plan," the "New Plan," both of which involve examinations which have been standardized by the College Entrance Examination Board; the "Highest Seventh"; and transfer from another college. The "Old Plan" is the familiar one of piling up fifteen units of credit by means of examinations in prescribed and elective studies.⁴

The admission device known as the "Highest Seventh," developed during the administration of President Lowell, is an attempt to get a wider geographical spread by skimming the cream of the secondary schools outside of "the larger endowed academies, private preparatory schools and large city high schools in New England and elsewhere." The student entering under this plan need not take examinations, but he must, as the name suggests, rank among the upper fourteen or fifteen per cent of his secondary school class. The plan worked better a decade ago than it does today, if its success is measured by the number of students it brings in. The "New Plan," which, in fact, affords a broad highway

³ op. cit. pp. 72-73.

⁴ op. cit. p. 126.

into Harvard for reasonably capable students who are not eligible under the "Highest Seventh," has gained rapidly on the other two methods of admission, as the following table shows:

FRESHMAN ADMISSIONS UNDER THREE PLANS

	1925	1930	1934
Old Plan	471	383	281
New Plan	191	482	724
Highest Seventh	314	121	157 ⁵

These statistics make it clear that only about twenty-five per cent of the freshmen admitted to Harvard in the Fall of 1934 entered under the unit system. I have not been able to secure later statistics, but the trend toward Plan B undoubtedly continues since the Harvard authorities stress it as witnessed by the following statement from the catalogue published on November 23, 1938, p. 210:

Plan B (New Plan) as now administered allows sufficient flexibility for experiment, affords an opportunity whereby schools may adjust their work to the needs and aptitudes of the individual student, and provides a method whereby a candidate of sufficient ability may enter college from any good school. *Under Plan B, no fixed number of units of school work is prescribed; great weight is placed upon the candidate's school record and upon the principal's recommendation, and only four Board examinations (in addition to the Scholastic Aptitude Test) are required.*

In his book Duffus describes the movement away from the unit system at other institutions, and the interested reader may review these developments by direct reference to Duffus' book. More pertinent for the purposes of this study are descriptions of two admission programs which have been adopted since the Duffus book has been published and a third to which he but briefly refers: The Dartmouth, Colgate, and Sarah Lawrence plans. One of these institutions—Dartmouth—has completely abandoned the unit system, and the other two have retained but a small remnant of it.

The Dartmouth plan has been in effect six years. It is described in the catalogue published in November 1938 as follows:

⁵ op. cit. p. 127.

Beginning with the Class of 1938 the inflexible fifteen-unit requirement was waived and the requirements for admission to the College are now as follows: All candidates who are admitted to Dartmouth College shall have satisfied the requirements of the Selective Process for admission and shall have presented evidence satisfactory to the Committee on Admission that they are competent to carry on their course of study at Dartmouth College.

This change was made after twelve years of experience with the Selective Process had demonstrated that no specific set of formal entrance units as presented by a candidate was sufficient to assure successful accomplishments in college and that any one of many school programs was capable of developing habits of study and providing background and preparation necessary for undertaking the course of study offered at Dartmouth College.

The Colgate plan was adopted in 1935 and is described in the catalogue published in July 1939 as follows:

Fifteen units of approved secondary school work are required for entrance. A unit represents a year of school work taken four or five periods a week, or 120 clock-hours. Two hours of laboratory work count as one prepared exercise.

Colgate does not prescribe any fixed pattern of preparation. The desire is to give secondary schools all possible freedom in planning programs of study to meet the needs of individual students.

Each applicant for admission should be thoroughly trained in English. Ability to read with understanding, capacity for clear thinking, power in written and oral expression—these are obvious requirements for success in all college subjects.

Sarah Lawrence College adopted its plan in 1927. It is described in its catalogue published in January 1938 as follows:

Creditable completion of sixteen units of secondary school work, or the equivalent, is a minimum academic requirement for admission, but it is not a guarantee of acceptance. The college does not specify particular subjects which must be included in these units but prefers to leave this responsibility with the preparatory school where the student is working.

Two other institutions, Amherst and Stanford, have adopted plans which are in effect similar to those adopted by Dartmouth, Colgate, and Sarah Lawrence. Amherst requires only six specific units: three units of English and three of mathematics. No

specific requirements have been set up in foreign languages although preference is given to men well-trained in languages.

The Amherst plan, it should be particularly noted, is much the same as that in effect at Dartmouth, Colgate, and Sarah Lawrence. This is so because a candidate can hardly avoid submitting three units each in English and mathematics. It is practically impossible to present fifteen units and not include these six units among them. The secondary schools stress these subjects, and virtually all their students take them. Amherst has therefore taken the middle course between requiring specific units and not requiring them. The temper of the Amherst philosophy, however, is demonstrated by the statement made by President King in his presidential report published in November 1933:

The College has adopted new requirements for admission which have been approved by Faculty and Trustees. Made in the interests of greater flexibility, they become effective with the freshman class entering this autumn. We are placing more emphasis on the implications of a school record and less on specific subjects studied.

Stanford has for many years followed a plan similar to that in effect at Amherst. Its catalogue statement reads as follows:

The only prescribed subject for admission to the Lower Division is English (minimum, two units after the ninth grade). It is usually advantageous, however, for applicants to anticipate, in the high school, certain Lower Division requirements of the University and to offer the following as part of the fifteen units:

Three units in English; three units in a foreign language; one unit in either biology, botany, physiology, or zoology; one unit in either physics or chemistry; one unit in American history (or in American history and civics). (p. 151)

The standard of preparation is the four years' high-school course. The proper coordination of high-school subjects for the individual pupil is regarded as primarily a problem for the secondary school; the University is prepared to recognize for entrance credit any subject having an established place in the secondary school curriculum, in which adequate instruction is given and which is pursued to satisfactory results. (p. 153)

Further discussion is perhaps unnecessary to clinch the point that the unit system is under severe attack. It seems certain

that in the near future many institutions will follow the example of colleges and universities which have already abandoned it in whole or in part. Devices superior to the unit system will be commonly employed to assess the intellectual ability of candidates.

MEASURING A CANDIDATE'S FITNESS IN SPECIFIC SUBJECTS

What methods, one may reasonably query, will be employed to discover whether or not a candidate has the specific abilities presumed to be necessary for the curricular demands of each college? Hamilton, for example, emphasizes languages. If the unit system is abandoned, how can the language ability of candidates be discovered? This is an important question which must be thoroughly explored. The specific admissions requirements at Hamilton have been 3 units of English, 3 units of mathematics, 3 to 5 units of foreign languages, and 1 unit of history. In order to place these requirements in proper perspective, I give a brief historical review of their development at Hamilton during the past five decades.

Historical Review: Until the curriculum revision of 1892, admissions requirements had remained substantially unchanged for several decades. As the result of the changes of that year the curriculum was divided into two parts: a Classical Course and a Latin-Scientific Course. Different admissions requirements were established for each course. The long-established requirements of Latin, Greek, mathematics, and English continued in effect for admission to the Classical Course. The Latin and Greek requirements included Roman and Greek history, and interestingly enough, the English requirement included geography and American history as well as grammar and composition.

For admission to the Latin-Scientific Course the Greek requirement was abandoned and in its place were substituted general history and either French or German. The next year (1893) this was changed to general history plus both French and German. In 1899, however, the modern language requirements were made more flexible and became two years of either French or German or one year of each. In 1905 a third year of French or German was added and the year of history was eliminated.

In 1912 the Board of Trustees appointed a committee under the chairmanship of George Bristol of the Class of 1876 and at

the time a member of the Faculty of Cornell University to reconsider the admissions and curriculum requirements of the College. On the recommendation of that committee the unit system was adopted in 1913. It was estimated that the then-existing requirements (as modified in 1905) could be expressed in units as follows:

Classical (A.B.) Course

Latin	4	units
Greek	3	"
English	3	"
Mathematics	2½	"
History	1	unit
Elective	1	"
Total	14½	units

Latin-Scientific (Ph.B. & B.S.) Courses

Latin	4	units
Modern Languages	3	"
English	3	"
Mathematics	2½	"
History	1	unit
Elective	1	"
Total	14½	units

In addition to the unit system Professor Bristol's group recommended the abolition of Greek as a requirement for the A.B. degree and of both Greek and Latin for admission to the B.S. and Ph.B. courses. The faculty, however, disregarded these recommendations, and in consequence a considerable degree of resentment arose among alumni and students. Thus in November of 1915 the Alumni Council memorialized the Board of Trustees protesting against the narrow entrance requirements of the College. The Board thereupon requested the Faculty to report upon entrance requirements, especially in regard to languages.

In the ensuing discussion the Faculty agreed to make modifications. The Greek requirement for admission to the A.B. course was abolished. In its place six language units were required, three of which had to be Greek or Latin. For the Ph.B. and B.S. courses five language units were required of which three were to be Latin. Seven members of the Faculty dissented from

these changes so vigorously, however, that the Board of Trustees entered into the discussion and a compromise was effected to permit candidates for degrees other than the A.B. to enter with only two years of Latin.

Two years later (1918) other changes were made. Five years of language with a minimum of two years of Latin became the standard requirement for all students entering the College regardless of the degree for which they planned to be candidates. During succeeding years other changes were made as follows:

1. In 1920 civics as a one-half unit elective was admitted to the list of admissions requirements.
2. In 1926 the requirements for admission were raised from $14\frac{1}{2}$ to 15 units. This resulted from an increase in the algebra requirement from one and one-half to two units. This was, however, essentially a bookkeeping change since no more work in algebra was required for the two units than had been required for the one and one-half units.
3. In 1930 the requirement of five units of foreign language was modified to permit "a limited number of candidates of high scholarship and approved character" to enter without Latin. The five-unit requirement remained in force, but the regulation that two of these five units must be Latin was, by this change, considerably modified. In actual operation, it should be noted that few candidates were affected by this change. Candidates with high scholarship could present a five-unit combination of two of three languages—French, German, and Spanish. Such students might even take the A.B. course by completing two years of Greek in College. They were not, however, to be eligible for the first college year of Latin which demanded three years of entrance Latin as a prerequisite.
4. In 1937 a further change was made although only tentatively: students with a "B" average in secondary school would be admitted with three years of one foreign language or two years each of two foreign languages. Three classes (1941-42-43) have been admitted under these new regulations.

In reviewing these changes of admissions requirements made during the past forty-seven years, the following generalizations emerge:

1. During the earlier years the Greek requirement constituted the chief bone of contention and continued for many years to be the dominant question. It was partially abandoned in 1892 and completely abandoned in 1916.

2. The desirability of the Latin requirement began to be questioned about 1913 and after seventeen years of seesawing followed Greek into partial abandonment in 1930.
3. Modern languages were with difficulty established as entrance requirements and were not so established until 1892.
4. As the requirements in ancient languages were relaxed the requirements in modern languages were increased. Thus in 1892 a student could enter with one year each of French or German but by accretion the number of modern language units grew to five except for those submitting Latin.
5. Over the years, the total number of foreign language units required has decreased from seven (until 1913), to six in 1916, and five in 1918.
6. For the past three years we have flirted with the notion of reducing the number of language units even further since we have admitted some students with as few as three foreign language units.
7. The important changes have nearly always related to language requirements.

Every liberal arts college in the United States has been going through cycles of change comparable to those at Hamilton. For-

TABLE 1
COMPARATIVE CURRENT ADMISSION REQUIREMENTS OF THE
TWELVE COLLEGES

	Date of Adoption	English	Foreign Languages	Mathematics	Natural Science	Social Science	Electives	Total
Allegheny	1932	3	2	2	1	1	6	15
Amherst	1933	3	0	3	0	0	9	15
Bowdoin	1939	3	3-4	3	0	1	4-5	15
Hamilton	1930	3	5	3	0	1	3	15
Haverford	1932	3	5	3	0	0	4	15
Hobart	1938	3	2	2	0	0	8	15
Rochester	1929	3	3	2½-3	1	1	4-4½	15
Swarthmore	1938	3	4	2½	0	1	4½	15
Trinity	1929	3	0	3	0	1	8	15
Union	1934	3	*	*	*	*	*	15
Wesleyan	1929	3	3-4	2½	0	0	5½-6½	15
Williams	1938	3	4	3	0	1	4	15

* Each Division of Study at Union has Established its own Requirements—See Text.

eign language requirements have been diminishing everywhere, and by reference to Table 1 it will be observed that among the twelve colleges there listed only Hamilton and Haverford require five such units for most candidates.

Foreign Language Requirements the Chief Problem: This table lists requirements in all subjects, but it will be observed that the chief differences are in foreign languages, and thus this discussion may be concentrated upon them. It will be noted that two institutions (Amherst and Trinity) require no foreign languages for admission, that two institutions (Allegheny and Hobart) require but two units, that Rochester requires three units, that Bowdoin and Wesleyan require three or four units, that Swarthmore and Williams require four units, and that the requirements for admission to Union are determined by the academic divisions within that college. Since these numerical notations do not entirely explain the situations in these colleges, more complete descriptions of their foreign language requirements are submitted herewith:

Allegheny: In 1927 Allegheny changed its foreign language requirement from four to two units. Until 1932, however, these two units had to be in Latin if a candidate planned to take the course leading to the A.B. degree. In 1932 Allegheny abandoned its practice of granting both the A.B. and the B.S. degrees and has since required but two units of any foreign language for admission.

Amherst: Amherst adopted its present admissions requirements in 1933. Previously every candidate for admission was required to present at least three units of an ancient language. Since that time no specific language requirement has been made. Preference is given, however, to candidates presenting at least five units in foreign languages.

Bowdoin: Bowdoin offers both the A.B. and the B.S. degrees. Candidates for the A.B. degree must present three or four units of Latin. Those who present four units may receive the A.B. degree upon following one of two methods of procedure: 1) taking one year of Latin or one year of mathematics, 2) taking two years of Greek. Students presenting three units of Latin for admission may receive the A.B. degree upon following one of either of these two courses of action: 1) taking Freshman Latin and one of the following: a second year of Latin, one year of mathematics, or two years of Greek, 2) taking three years of Greek or two years of Greek and one of mathematics. Candidates for the B.S. degree at Bowdoin may be admitted with three years of a modern foreign language.

Haverford: Haverford requires five years of foreign language for admission, and candidates for the A.B. degree may present either three or four units of Latin. Those presenting three units of Latin may receive the A.B. degree upon the completion of two years of Latin in college. Those presenting four years of Latin may receive the A.B. degree upon completion of one year of Latin in college.

Hobart: After a period in which no foreign language units were required Hobart specified two units of foreign language for candidates entering the Class of 1942 and subsequent classes. Last year one man was admitted without any units of foreign language, and three men were admitted with one unit each of two languages. At Hobart no distinction is made between ancient and modern languages.

Rochester: Rochester requires three years of foreign languages with no distinction as to whether they be ancient or modern. The Director of Admissions has summarized the Rochester attitude toward foreign language admissions requirements in this statement: "Our whole inclination is not to tie ourselves up with unit requirements but rather to look to the quality of the school and the qualifications of the applicant."

Swarthmore: In 1938 Swarthmore reduced its language requirements from five to four units, making no distinction between ancient and modern languages.

Trinity: Ten years ago Trinity abandoned all specific foreign language requirements.

Union: For a number of years Union has been organized on a divisional plan, and each division has established its own admissions requirements. Thus the Division of Literature requires two or three units of foreign language while the Division of Science and the Division of Social Science impose no language prescriptions.

Wesleyan: Wesleyan requires three years of one or two years of each of two foreign languages for admission. Preference is given to candidates offering four years of either Latin or mathematics.

Williams: Until 1933 Williams required four years of Latin plus at least two units of modern language. In 1934 a total of five units of foreign languages, of which two units had to be in Latin, was established. In 1935 further changes were made permitting the alternatives of: 1) five units, of which two must be Latin, or 2) six units, three each in two modern languages. Three years later (1938) the present plan was adopted. This consists of four units of foreign languages—either four units of one language or two units each of two ancient languages or two modern languages.

A fair summary of the practices of these comparable and competing colleges seems to be this: all colleges except Hobart have reduced the number of their foreign language requirements for admission, and two of them (Amherst and Trinity) do not require any specific number of foreign language units for admission. On the other hand, Haverford and Bowdoin make foreign language requirements of candidates which are somewhat heavier than those of the other colleges including Hamilton.

The trend toward reducing language requirements has been gaining momentum in the eleven comparable colleges listed and

PERCENTAGES DOING SATISFACTORY WORK IN RELATION TO
FOREIGN LANGUAGE UNITS AND QUARTILE STANDINGS
CLASSES 1930-1939

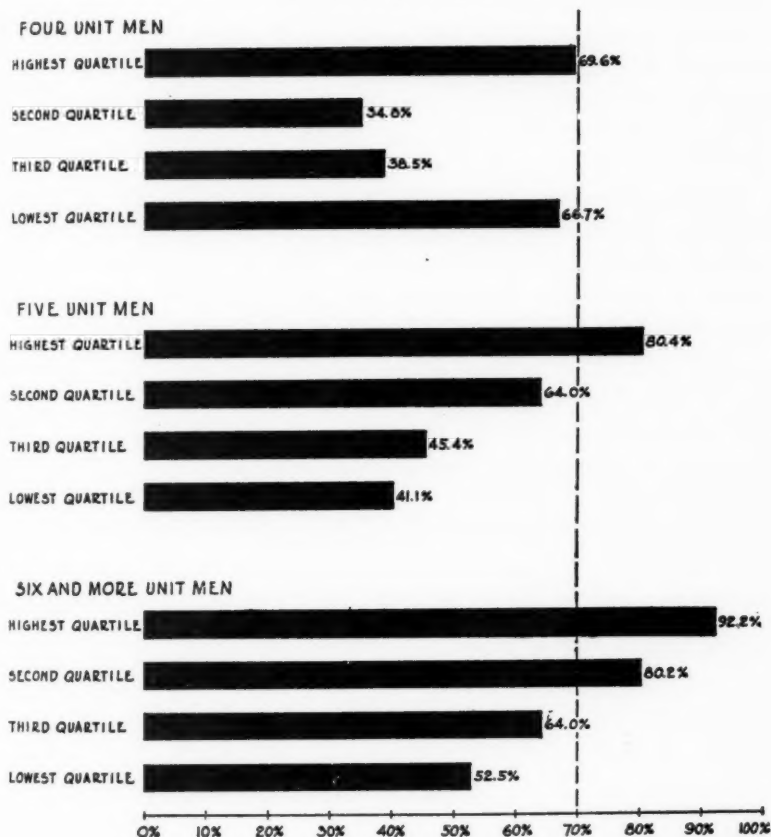


CHART I

indeed throughout the country. It might therefore be surmised 1) that most colleges have found it difficult to secure enough students with as many language units as formerly, and 2) that some colleges have decided that the number of foreign language units presented yields no accurate prognosis of college achievement. Accordingly it is in order to study the reliability of our own language requirements in predicting success or failure in Hamilton College.

The question at issue, it should be emphasized, is whether or not the *number* of foreign language units submitted for admission has value in predicting college success or failure. We explore this problem in terms of the performance of men in recent classes submitting different numbers of units.

In the Classes 1930-39, 1427 men were admitted. Only 1336, however, are included in this present analysis since we have no quartile data on 89 of them, and two were admitted on condition with only three foreign language units. The 62 who were admitted on condition with four units are included in the appraisal.

In Table 2 and Chart I it will be discovered that 968, or 72.4%, of these 1336 did satisfactory work, i.e., were graduated or left with averages above 70%. Therein may also be observed the status of these men in terms of two factors: 1) the number of language units they presented and, 2) their quartile standings

TABLE 2
COMPARISON OF THE NUMBER OF FOREIGN LANGUAGE UNITS PRESENTED FOR
ADMISSION BY STUDENTS DOING SATISFACTORY WORK WITH THEIR
SECONDARY SCHOOL QUARTILE STANDINGS
CLASSES 1930-1939 COMBINED

Quartile Stand- ing	Units Presented								
	Four Units			Five Units			Six and More Units		
	All Stu- dents	No. Satis- fac- tory	% Satis- fac- tory	All Stu- dents	No. Satis- fac- tory	% Satis- fac- tory	All Stu- dents	No. Satis- fac- tory	% Satis- fac- tory
Highest ...	23	16	69.6	209	168	80.4	359	331	92.2
Second ...	23	8	34.8	211	135	64.0	172	138	80.2
Third	13	5	38.5	119	54	45.4	89	57	64.0
Lowest ...	3	2	66.7	56	23	41.1	59	31	52.5
Total	62	31	50.0	595	380	63.9	679	557	82.0

in their secondary school classes. Since only 968 of the 1336 students admitted did satisfactory work, they alone are included in this table.

In Table 3 the status of these 968 students is recorded in relationship to three factors: 1) all 1336 students, 2) their quartile standings in secondary school, and 3) the number of units they presented for admission.

TABLE 3

STUDENTS DOING SATISFACTORY WORK IN RELATIONSHIP TO NUMBER OF
FOREIGN LANGUAGE UNITS PRESENTED AND SECONDARY
SCHOOL QUARTILES
CLASSES 1930-1939 COMBINED

Units Presented and Quartile Standing	All Students	Students Doing Satisfac- tory Work	
	No.	No.	%
Six and More Unit Men	679	557	82.0
Five Unit Men	595	380	63.9
Four Unit Men	62	31	50.0
Totals	1336	968	72.4
First Quartile Men	591	515	87.1
Second Quartile Men	406	281	69.2
Third Quartile Men	221	116	52.5
Fourth Quartile Men	118	56	47.4
Totals	1336	968	72.4

It will be observed from these tables that:

1. The quality of performance drops in terms of both factors—the number of units presented and quartile standings.
2. The more units of foreign language a student has presented, the greater his chance of doing satisfactory work. For example, 69.6% of first-quartile men submitting four units did satisfactory work as compared with 92.2% of the first-quartile men submitting six or more units.
3. Among all 62 four-unit men, regardless of quartile standings 50% did satisfactory work as compared with 63.9% of all five-unit men and 82% of all six- and more-unit men.
4. The higher a man's quartile standing the greater his chance of doing satisfactory work. For example, 80.4% of the first-quartile men presenting five units did satisfactory work compared with 41.1% of the fourth-quartile men presenting the same number of units.

Obviously, in view of these facts, both the number of language units and quartile standing are significant. The question arises, therefore, whether or not one is more significant than the other, and if so, which one. In attempting to answer this question, the following facts seem pertinent:

1. A larger percentage of first-quartile-four-unit men have done satisfactory work than the five-unit men from below the first quartile: 69.6% as compared with 64%, 45.4%, and 41.1%.
2. A larger percentage of first-quartile-four-unit men have done satisfactory work than the six-and-more-unit men from below the median: 69.6% as compared with 64% and 52.2%.
3. A larger percentage of all first-quartile men (87.1%) do satisfactory work than all six-and-more-unit men (82%). Similarly a larger percentage of all second-quartile men (69.2%) do satisfactory work than all five-unit men (63.9%). Also a larger percentage of third-quartile men (52.5%) do satisfactory work than all four-unit men (50%).

In view of these facts it seems more desirable to accept a first-quartile man with only four foreign language units than to accept a man with five units from below the first-quartile or a man with six or more units from below the median.

Two other considerations enter into the situation. In the first place, the number of language units an applicant presents is a clear-cut measure, but quartile standing is a very rough measure. Since different schools have different qualities of students, a first-quartile man in a low-standard school could not possibly be a first-quartile man in a more difficult school. All first-quartile men, regardless of the standards of their schools, have, however, been included in this study. Moreover, the men who have stood toward the bottom of the first quartile are included in the study along with the men who have stood near the top. Thus first-quartile men are not a homogeneous group. Yet despite this fact, first-quartile men, taken as a group, perform better than men presenting six or more units, taken as a group. Furthermore, a larger percentage of first-quartile-four-unit men have done satisfactory work than the five-unit men from below the first quartile and than six-unit men below the median.

In the second place, had we used the quartile criterion, rough though it be, rather than the criterion of the number of units presented in foreign languages, we would have had a smaller percentage of students doing unsatisfactory work. Considering only those students admitted with the standard foreign-language requirement of at least five units, we discover that 81.1% (772) of the 951 men with first- and second-quartile standings did satisfactory work as compared with 73.5% (937) of all the 1274 men in the group. In other words, had we picked only those men who stood above the median of their secondary school classes, 19.9% of those admitted would have done unsatisfactory work. Since, however, we disregarded quartile standing and emphasized the number of units presented, 26.5% did unsatisfactory work. These figures have been computed from Tables 2 and 3 and demonstrate that quartile standing is the more decisive factor in determining college performance.

If these data do not seem convincing, perhaps the predictive superiority of measures of ability over the number of language units presented will be borne out for four other sets of facts: 1) the performance of men in the last two classes admitted under the tentative language requirements adopted in 1937, 2) the performance of students in the classes of 1929-39 in terms of their Regents' averages, 3) the performance of all students enrolled in the Fall of 1938 in terms of intelligence test deciles, and 4) the experience of other institutions. I discuss each of these seriatim.

1. *Men Admitted in Classes of 1941 and 1942 with Fewer than Five Units:* In the last two entering classes 47 or 18.3% of the 256 freshmen admitted were permitted to matriculate (no conditions being imposed) with three units of any recognized foreign language or two units each of two such languages. Table 4 summarizes the freshman year averages of the two classes combined. By reference to that table it will be found that the men presenting five or more foreign-language units averaged 73.10% in their freshman courses and that the fewer-than-five-unit men averaged 72.215%. In order to check the reliability of this difference the data have been subjected to statistical analysis. By reference to the table it will be noted that the difference between the averages is .885 and the P. E. (Probable Error) of this difference is 1.05. The formula for the P. E. of the difference is given in the table. A difference

is considered to be statistically reliable if it is four times the P. E. of the difference, and differences which are less than twice the P. E. of the difference are not considered significant.

TABLE 4
DIFFERENCE IN FRESHMAN YEAR GRADES OF STUDENTS ENTERING WITH FIVE
LANGUAGE UNITS AND FEWER THAN FIVE UNITS
CLASSES 1941 AND 1942 COMBINED

	Five or More Language Units	Fewer Than Five Language Units
Number of Students	208*	47
Average Grade for Freshman year	73.10	72.215
Sigma of Grade Distribution	9.80	9.55
P. E. of the Average	.458	.940
Difference in Average Grades		.885
P.E. of the Difference		1.05
$P.E._{diff.} = \sqrt{(P.E._{aver.1})^2 + (P.E._{aver.2})^2}$		
$\frac{\text{Difference}}{P.E._{diff.}}$.843

In order to be statistically reliable a difference should be four times the P. E. of the difference.

* There are 209 students in this group but one could not be included because his record is incomplete.

We may therefore conclude that those admitted under the reduced language requirements performed as ably in college as the five-unit men since the very small difference between the groups is neither statistically reliable nor significant.

In Table 5 and Chart II the analysis is carried further and the quartile standings of both groups of men are compared in relationship to their performance. References to the table will bring out these facts:

1. First-quartile men entering with three or four units of language, i.e., the men admitted under the tentative plan permitting entrance with reduced language requirements, did slightly better than the first-quartile men entering with five or more language units. Larger percentages of the

former group earned above 90%, 80-89%, and 70-79% averages than did the latter group. In brief, 76% of the five-unit-first-quartile men did satisfactory work as compared with 86.4% of the fewer-than-five-unit-first-quartile men.

2. Second, third, and fourth-quartile men presenting five or more language units did slightly better work than the men of the same rankings who presented three or four language units. The differences are too small, however, to have significance.
3. In general, good men in terms of general ability—as indicated by quartile rankings—do good college work, and poor men do poor work. The amount of language presented for admission seems to have little influence upon college performance.

PERCENTAGES OF MEN EARNING FRESHMEN GRADES ABOVE 70%
CLASSES 1941 AND 1942 COMBINED

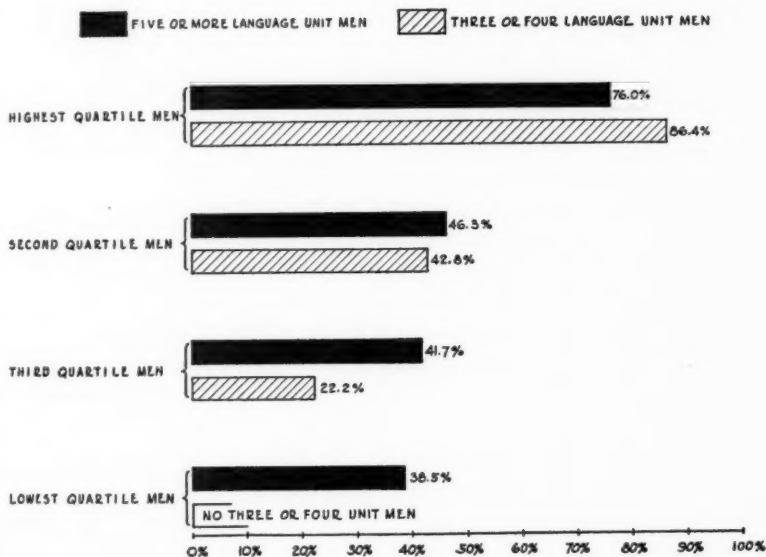


CHART II

The point at issue, it should be emphasized, is the validity of the requirement of five foreign-language units. One of the two reasons for this requirement is the belief that it keeps out inferior students. The facts, however, demonstrate this belief to be unsound: 74 or 36.4% of the 203 men who presented five or more

TABLE 5
COMPARISON OF GRADE AVERAGES EARNED IN RELATIONSHIP TO SECONDARY SCHOOL QUANTILES
THE CLASSES OF 1941 AND 1942 COMBINED

SECTION—A Men Presenting Five or More Language Units	Above 90%		80-89%		70-79%		60-69%		Below 60%		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	V % ^a
Quartile												
First	4	3.2	48	38.4	43	34.4	24	19.2	6	4.8	125	61.5
Second	—	—	3	7.3	16	39.0	19	46.3	3	7.3	41	20.2
Third	—	—	3	12.5	7	29.2	10	41.7	4	16.7	24	11.8
Fourth	—	—	2	15.4	3	23.1	4	30.8	4	30.8	13	6.4
Totals	4	2.0	56	27.5	69	34.8	57	28.0	17	8.4	203 ¹	99.9
SECTION—B Men Presenting Three or Four Units of Language												
First	1	4.5	10	45.5	8	36.4	2	9.1	1	4.5	22	46.8
Second	—	—	1	7.1	5	35.7	8	57.1	0	—	14	99.9
Third	—	—	—	—	2	22.2	4	44.4	3	33.3	9	100.0
Fourth	—	—	—	—	—	—	2	100.0	—	—	2	4.3
Totals	1	2.1	11	23.4	15	31.9	16	34.1	4	8.5	47	100.0

¹ The discrepancy here of six is accounted for by one incomplete record and five unknown quartile rankings - 203 + 6 = 209.

² H % = Horizontal percentage.

³ V % = Vertical percentage.

foreign-language units in the Classes of 1941 and 1942 earned freshman averages below 70%. This is such a large percentage of low-grade work that patently the theory behind the five-unit requirement has little validity.

Much more accurate as a prognosticator of ability to do college work is quartile standing. In the Classes of 1941 and 1942, 147 men were in the first quartiles of their secondary schools, and 114 of them or 77.6% did satisfactory work. Moreover, 86.4% of the first-quartile men who presented fewer than five units did satisfactory work as compared with 76.0% of the five-unit-first-quartile men. Obviously, therefore, quartile standing is a better prognosticator of college performance than the number of foreign-language units presented for admission.

2. *Performance in Terms of Regents' Averages:* Another index of ability is a student's Regents' average. Of the 1573 students admitted in the Classes of 1929-39 we have such averages for 900. The performance of these students in college in relationship to their averages is analyzed in Table 6.

TABLE 6

PERFORMANCE OF STUDENTS IN RELATIONSHIP TO THEIR REGENTS' AVERAGE
CLASSES 1929-1939 COMBINED

Performance	Regents' Averages							
	Above 85%		80-84%		75-79%		Below 75%	
	No.	%	No.	%	No.	%	No.	%
Graduated	208	82.5	179	71.6	144	53.3	56	43.7
Left with College Average of 70% and Above	34	13.5	34	13.6	25	9.3	5	3.9
Total Doing Satisfactory Work*	242	96.0	213	85.2	169	62.6	61	47.6
Left with College Average of 70% and Below	6	2.4	19	7.6	52	19.3	29	22.7
Dismissed	4	1.6	17	6.8	43	15.9	37	28.9
Expelled	—	—	1	.4	6	2.2	1	.8
Totals	252	100.0	250	100.0	270	100.0	128	100.0

* These figures are the sums of "graduated" and "left with college average of 70% and above."

There it will be discovered that:

1. The higher a student's Regents' average the better his chance of success in college.
2. Among the men with averages of 85% and above, 96.0% did satisfactory work as compared with 47.6% with averages below 75%.

Again it is demonstrated that the higher the ability the better the work done in college.

3. *Performance in Terms of Intelligence Test Deciles:* In the Fall of 1938 by vote of the Faculty all students enrolled at Hamilton took the one-hour intelligence test published by the American Council on Education, 1937 edition. This test is one of the best in current use and is taken each year by about 200,000 college freshmen. Because in our studies we needed scores for every student and because we had never before given this or any other such test, seniors, juniors, and sophomores took it along with the freshmen.

Table 7, supported by Chart III, summarizes the test scores obtained in relationship to: 1) averages attained by the 439 students in all their courses taken through June, 1939, and 2) averages attained by these students in all their language courses. The two academic averages are arranged by and compared with intelligence test deciles. Thus the 45 men making the highest scores on the test make up the first decile. Their all-course average is 83.43% and their lan-

TABLE 7

PERFORMANCE IN ALL COURSES AND IN LANGUAGE COURSES COMPARED WITH
INTELLIGENCE TEST DECILES
439 STUDENTS ENROLLED IN THE FALL OF 1938

Decile	Test Scores Range	Number of Students	All Courses Average	Language Courses Average
First	302-360	45	83.43	81.53
Second	285-301	42	77.44	75.38
Third	271-284	44	77.19	76.89
Fourth	261-270	45	78.13	77.10
Fifth	246-260	46	74.90	72.16
Sixth	231-245	42	74.72	72.42
Seventh	217-230	44	73.54	71.88
Eighth	201-216	46	71.07	70.26
Ninth	176-200	41	69.42	68.18
Tenth	110-175	44	68.63	68.06

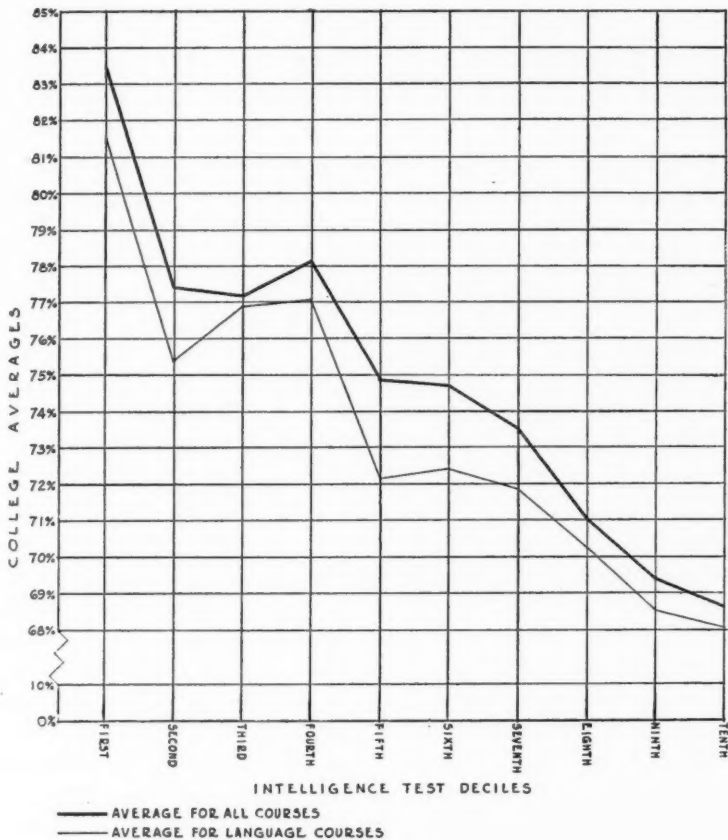
COMPARISONS OF COLLEGE AVERAGES OF STUDENTS ENROLLED IN FALL OF 1936
WITH INTELLIGENCE TEST DECILES

CHART III

guage-course average 81.53%. Reference to this table will bring out the following:

1. The higher a man's decile standing the higher, in general, his all-course and his language-course averages.
2. The quality of performance descends steadily with decile standing. For some reason the performance of fourth-decile men is superior to that of second- and third-decile men, but otherwise the descent is steady.
3. The descent in performance is greater between first-decile men and the next most able group than is the

descent from any other decile-group to the next following.

4. Only ninth- and tenth-decile groups have unsatisfactory averages, defining satisfactory as throughout this study, i.e., 70% or better.

These facts make it clear, from still another vantage-point, that the higher the ability of a student the better the work he does in college.

4. *The Experience of Other Institutions:* I cite but three studies from a dozen or so that have been published on this topic: one from Allegheny, one from Wisconsin, and one from Oregon. All three studies relate to liberal-arts colleges and therefore have pertinence.

Dean C. F. Ross of Allegheny, a member of the Department of Classical Languages and Literature, investigated a problem comparable to ours. He discovered that the larger the number of foreign language units a student presented the better his college performance.⁶ He concluded his study, however, with this statement: "The enthusiastic teacher may reason that it is quite clearly indicated that foreign language is the most valuable vehicle for intellectual training and that college success is guaranteed by linguistic preparation. Let us, therefore, require more language for entrance. The writer believes that this is a *non sequitur*. The facts would rather indicate that language study in the secondary school is not the cause but the result: that is, students are not generally excellent because they take language, but they take language because they are excellent."

With Dean Ross' study in mind Byrns and Henmon reviewed the records of 687 seniors in the Classes of 1933 and 1934 at the University of Wisconsin.⁷ Their conclusions were: 1) that when intellectual ability is held constant through consideration of scores on psychological tests, the amount of foreign language has no relation to college achievement in science, mathematics, or social science; 2) that for students of high ability (seventy percentile or higher) no relationship exists between the amount of foreign language at admission and college achievement in English and foreign languages; and 3) that for men of average or low ability there is a small positive correlation between the

⁶ *School and Society*, Vol. XXXIV (1931), pp. 20-22.

⁷ *School and Society*, Vol. XLI (1935), pp. 101-04.

amount of High School language and college grades in English and foreign languages.

The third study comes from the University of Oregon where Harl R. Douglass studied the records of 387 members of the Class of 1930. This study⁸ is particularly pertinent because the author not only presents his own findings but also reviews similar studies made previously. He concludes his article with the following statement:

Not only do the results of the study based on the Oregon students indicate that entrance requirements based upon minima of earned credits in specified subject matter fields are practically useless in differentiating between good and poor college risks, but there is general agreement among the conclusions of all other scientific investigators bearing upon the question. It would seem that no more striking example of the application of fallacious untested theories to educational administration may be mentioned than in the prevailing method of selecting students for higher education.

Compared on the basis of predictive usefulness to psychological test scores, high school marks, and principals' ratings on college promise, the pattern of high school credits is obviously and definitely inferior. The author of this study feels certain that a few decades hence, our present practice of selecting college entrants on the basis of minimum credits in certain fields of high school credits will seem a curious and inexplicable anomaly.

A more recent reviewer of the literature, Professor Ruth Strang of Columbia, summarizes the studies published before January 1, 1934 as follows:

Research does not justify the traditional requirements of certain high-school subjects for college entrance. . . . The investigations relating to this question indicate that entrance requirements based upon the number of high-school credits in specified subject-matter fields do not consistently distinguish successful from unsuccessful college students.⁹

In view of these quoted statements and also in view of the variety of facts brought together from our own studies, we are forced to the conclusion that little evidence exists supporting specific foreign-language units for admission. Earlier in this

⁸ *North Central Assoc. Quarterly*, Vol. VI (1939), pp. 283-97.

⁹ *Personal Development and Guidance in College and Secondary Schools*, Harpers, 1934, pp. 97-99.

article this question was asked: "If the unit system is abandoned, how can the language ability of students be discovered?" The answer to this question comes directly from the data: the best index of language ability is general ability. *All the evidence that we have been able to gather demonstrates that the crucial criterion of college success is general ability.*

Regardless of the statistics, this seems to be the reasonable conclusion. Capable students, taken as a group, will do better work in all subjects than students who are not so capable. This is merely another example of the old maxim that no quantity of effort can turn a sow's ear into a silk purse. Give a dull boy six or more years of foreign-language training and he will not do so well in college language courses as a bright boy with four—or even fewer—years of language study in secondary school. This is, obviously, the common-sense as well as the statistical conclusion. The race, in college as elsewhere, is to the swift and the battle to the strong.

THE MEASUREMENT OF GENERAL ABILITY

The studies discussed in the last section demonstrate that general ability is the best criterion of college performance in foreign-language courses as elsewhere. General ability, however, may be measured by different methods, and it is therefore in order that we review these methods.

Throughout the colleges of the country five methods are widely employed:

1. Class rank—for example, quartile standing
2. School grades
3. Scores on general examinations such as those given by the New York State Regents and the C. E. E. B.
4. The judgments of principals or headmasters and teachers.
5. Scores on intelligence or scholastic aptitude tests.

All but the fifth of these criteria relate to the quality of a candidate's secondary school work. The fifth relates to the candidate's general ability. So much is being said today about intelligence tests as measures of general ability that it seems desirable to discuss them briefly.

For some years now psychologists have been inclined to abandon the term "intelligence tests" in educational measurement and to substitute the term "scholastic aptitude tests." They have made

this change because they discovered—after the early enthusiasts for these instruments had calmed down—that it is next to impossible to measure native intelligence *per se*. Moreover, they have discovered that several varieties of intelligence exist and that any given test must be confined to a specific type of intellectual activity. One such activity is working and learning in college courses. Psychologists have been able to demonstrate that a pronounced relationship exists between the scores made on good scholastic aptitude tests and performance in college.

A scholastic aptitude test, however, chiefly measures ability to do college work. It does not measure ambition, interest, study habits, or any of the other factors that enter into the quality of work that a student does. Men who make very high scores on scholastic aptitude tests usually succeed in college even though they may be lazy, bored, and poorly organized. On the other hand men with very low scores seldom succeed in college no matter how ambitious, interested, and hard-working they may be. It is therefore fairly easy to predict the success or failure of students with very high or very low scores, but predictions for men in the middle ranges are difficult. Because of these considerations, all those who work in educational measurement have long since agreed that a scholastic aptitude test score cannot be employed as the only index of probable college performance. From the findings of dozens of studies they have concluded that the best index is a combination of a student's secondary school record and his scholastic aptitude score. The secondary school record reflects the ability of a student, his habits of work, his ambition, and so forth. Taken alone it has predictive value about as great as that of a scholastic aptitude score. Both factors combined, however, give an index superior to either taken alone. Miss Strang summarizes the situation in this sentence—printed in italics: "The high-school rating and the intelligence rating supplement each other so that an error in prediction based upon one is corrected by the other."¹⁰

Moreover, the combination produces a better index than any other measure which has yet been discovered. On this point Miss Strang writes:

Research has established with a considerable degree of definiteness the relationship between certain aspects of the

¹⁰ *Op. cit.*, pp. 109-10.

student's personality and his scholastic success in college. Scores on intelligence tests and high-school marks vie with each other for first place in predictive value. . . . The best composite indices correlate about .70 with college standing. High-school marks and scores on intelligence tests combine most advantageously in furnishing a more reliable index than either of these factors taken alone.¹¹

Since Miss Strang has very thoroughly canvassed the literature and since she is recognized as an unquestioned authority by everyone who does student personnel research, we may reasonably conclude that the best available index of college performance may be secured by combining measures of high-school performance with scholastic aptitude test scores. This index—as she, Professor Douglass, Dean Ross of Allegheny, and Byrns and Henmon of Wisconsin, as well as our own studies demonstrate—is considerably superior to the number of specific units presented for admission. In our new admissions program, therefore, we are emphasizing both secondary-school performance and scholastic aptitude test scores.

THE NEW HAMILTON ADMISSIONS PLAN

The data presented in this article have been carefully reviewed by the Faculty and the Board of Trustees of Hamilton College, and a new admissions plan has been adopted to take effect with the class entering in the Fall of 1940. The catalogue statement of the new plan reads as follows:

A candidate for admission is expected to have completed a secondary school course which gives preparation for the work of a liberal arts college. Fifteen units will be required drawn from the usual college preparatory subjects of English, mathematics, foreign language, science and social studies.

Above all else Hamilton College stresses ability to do intellectual work. The Committee on Admissions will therefore consider the applications of the exceptionally able candidates who are highly recommended by their schools but whose preparation is somewhat irregular in number of units prescribed and subjects studied.

The Hamilton plan of individualized admissions has been established on the principle that secondary school preparation and all other admissions questions must be reviewed individually for and with each candidate.

¹¹ *Op. cit.*, pp. 131-32.

Each candidate must present a score on a standard scholastic aptitude test certified by his secondary school or by the College Entrance Examination Board. Candidates who have not taken tests in their schools or who do not take the April or the June examination of the College Entrance Examination Board must take the Hamilton College test at a time to be arranged with the College.

Since Hamilton is a small college, the character and personal qualifications of students are of great importance. Every candidate must therefore be interviewed at the College, at his school, or at his home by a member of the College Staff.

This New Hamilton plan, it will be observed, abandons specific admissions units and retains the requirement of a total of fifteen unspecified units only to ensure graduation from a college preparatory course. The essence of the new plan is emphasis upon a candidate's ability to do liberal arts college work. We are convinced that a candidate's secondary school grades, his class rank, and his score on a standard scholastic aptitude test better reflect his ability than the pattern of subjects he has studied. Moreover, we feel certain that the new Hamilton admissions plan will contribute to the development of further cooperation between secondary schools and colleges.

THE BANE OF "PRE-" COURSES AND VOCATIONAL EDUCATION AS PREPARATION TO THE STUDY OF MEDICINE

FRED C. ZAPFFE

SECRETARY, ASSOCIATION OF AMERICAN MEDICAL COLLEGES

"PRE-," "pre-," "pre." "Pre-" this and "pre-" that! The quest for more "pre" must be disturbingly confusing to the educator. Surely, he must be asking himself, over and over again, "What is all this 'pre-' business about? What has become of education? The good, old-fashioned kind of education which turned out people with culture; people who had an education and could use it to good advantage in any field of activity—without any 'pre-'." It is characteristic of human beings to desire and to seek change rather than to stay with what has been tried and not found wanting. The craze for speed fads and bizarre ideas is today a large part of every plan of education. Most curricula are built up with a central idea of "speed." Vocational education! Still more "pre-." What will be the end of it all?

The moving belt of industry has been adopted by education. The result is the same in both instances. The nut will fit only one kind of bolt. It cannot be used for any other purpose than to fit that certain bolt. It is a purely industrial robot. Those who come through the "pre-" courses and vocational courses, the product of the educational moving belt, are often educational robots—fit for just one thing and a poor fit at that. To my mind, an education implies the ability to put to good use knowledge acquired in college or from study outside of college. It is not necessary to attend college to get an education, but it is helpful because it is easier to learn under guidance, direction and supervision, than by reading or study in private. Even the radio now offers courses in many subjects and some of them are not bad.

It seems to the interested observer that education has not advanced, except for added knowledge or information; rather it has steadily been sliding backward. There seems to be an irresistible impulse to "speed up," and to "standardize" or to "patternize" everything to preconceived model of what educa-

tion should be for fear that some one will cry "old-fashioned." There is not today any indication of the existence of a desire to "hold fast to that which is good." There is every indication of a desire to "get into line." Everything is secondary to keeping in step with new models in education. And, yet, education, in this country at least, has not progressed at all. It is 100 years behind the times so far as real education is concerned. College authorities seem to be very much concerned about being able to answer "yes" to the query whether they give "pre-" courses, rather than to be concerned about the real value of what they have to offer. Then, too, they try to do too much in too short a period of time. If a certain professional group says that those who wish to enter that group must have had "not less than" two years of college work, the college, instead of protesting against anything that is suggestive that less than four years of college is sufficient, promptly tries to conform to the "two year" idea or demand. Courses are revamped; curricula are overthrown; "pre-" courses come into being. They fear that if they do not do this, they will be criticized for being old-fashioned, not in step, with the result that they will lose students; finances will be affected; teachers will seek other berths; everything will go "haywire."

Are any courses fundamental to a good education? What is a good education? Does it imply storing in the student's brain as many facts as can be crammed into it, causing a sort of factual constipation of mind? Or does it mean development of the brain to the end that the owner will be able to think logically, to reason, to pass critical judgment—all on the basis of knowledge which is usable? The possessor of a remarkable memory rarely is what one would term an educated person. Usually he is a mental juggler. He can produce facts from his memory as the juggler can produce rabbits out of a hat. But to what good? The juggler is an entertainer; the memory man usually soon becomes a bore. He overwhelms his listeners with the power of his memory. Eventually he does not even entertain or amuse. The educated person, on the other hand, can entertain, conversationally and otherwise. He is ready for any emergency. He does not know all there is to know, but he knows how to proceed to learn more of what he does not know because he has laid a firm, solid educa-

tional foundation, provided that the college authorities have not hindered his advancement by insisting on his taking certain "major" courses with certain prescribed "minor" appendages. Even the high schools now have programs which prohibit getting a good foundation in education. They "major" and "minor" and "vocalize" no end. I recently heard an engineer, an educator in that subject, assert with much positiveness that vocational education should begin in high school! Soon, it will insinuate itself into the grammar or grade school, or even into the kindergarten. Infants, as soon as they can understand spoken language, will be asked what field they intend to enter, and having made answer, their "pre-" and vocational education will start. Oh ye shades of good old-fashioned education!

True, "life is short and art is long"; there is much to learn and little time in which to learn it. But there is no law which compels any one to learn it all in a given time. And, no one should be obsessed by the idea that when he has come safely through these "pre-" courses, even professional courses, that there is nothing more for him to learn. The bestowal of a beautifully inscribed piece of paper or even parchment as evidence that the holder has had bestowed on him a degree does not imply that he really knows anything nor that he need no longer try to know anything or more than he may know at that time. He is not a finished product. He has only taken the first step. There are many more steps to climb; much more to learn. A truly educated man never ceases learning, a little every day, because "art is long." There exists too much conviction (or is it an idle wish or hope?) that four years in college, representing usually 120 hours of attendance on classes and passing the prescribed examinations (which is not difficult because one can cram) is the basis of determination whether the student is worthy or not, is the end of everything so far as education is concerned. No further effort need be made to improve the mind!

One must admit, of course, that there is a difference in brains and that far too many poor brains are being pushed through college to no good, but even these brains have the right to try to do something which time may show they can do. If they can hold out for four years, well and good. They will be stamped with a degree. Note how many of these brains struggle on and

on; how they are laden with subject conditions and failures; sometimes placed on probation, not only once but two, even three, times, only to emerge in the end with the coveted label—a bachelor of this or of that. Can that be termed an education? Perhaps, with more time, less crowding, a little more consideration of the wishes of the student as to what subjects he would like to study, rather than to force him to conform to a pattern (we hear much about patterns nowadays), he might be able to acquire an education sufficient for his needs and purposes. Who knows? There is little opportunity to get an answer to this question. The educational “pattern” does not permit further inquiry.

It is a noteworthy fact that more and more one hears less and less of “education.” The term now in use is “training.” He has been “trained” in this or that. His “training” has been good. While to me the word “training” suggests the trained bear, or even athlete, it is really a quite descriptive term for the present scheme of education. Students are trained; they are not educated. They are not given a chance to be educated. They must conform to a pattern. Some one is always presenting new patterns. Eventually, those who come through our colleges may be labeled “Pattern No. 1, 2, 3, etc.,” instead of bachelor of science, of arts, of education, of philosophy, etc.

In my opinion, every student should first secure a real, a good fundamental education, one which he can use advantageously in any field of activity. Whatever trade or profession he may enter it will educate him in the essentials of that field. Later, he will learn more about it and he may himself contribute something to his field as a result of his experience and observation. He will continue to learn so long as he makes an effort to learn. There must be—and there are—subjects which can be regarded as being fundamental in education; courses which in themselves are an education if pursued with the proper spirit and with understanding. This implies, of course, that courses of study are built up as they should be, sequentially, leading on and on, not offered in chunks, indigestible, forced in, starting somewhere and ending somewhere—sometime. No attempt should be made to do it all at once. Let the student’s ability determine how fast he will travel educationally. Let him go along with his own pattern

rather than forcing him to conform to a pattern which is a pattern for the "average" student—and rarely is that. Give him opportunity to follow his own inclination, to develop his own interests.

Why a four year course? Why not base the length of the course on the student's ability, his mental powers? What difference does it make if he requires five, six or even more years to make a creditable finish? Why not arrange courses in subjects amenable to such a plan on the basis of work to be done rather than on the basis of time—of hours or of years? It can be done, although it will require a change in administration. The little old red school house, with one teacher and eight grades, did a highly commendable job in education. All the pupils did not do equally well, but the quality or mental ability of students always will vary. A slow student may be a good student. A good student may be only a brilliant student. He may, in the end, fall far behind the slow student in real accomplishment. Many, if not all, educators will say that the scheme will end in a rout; that it is contrary to all accepted practice. I do not believe that to be true. Even now some colleges give opportunity to finish four academic years in three calendar years. Has that plan created disorder? Not at all. Then, why not extend it further?

What is fundamental in education? The answers to this question will vary widely. One could name a few subjects or many, depending on how one views education. There is always the tendency to say too much by way of explanation of why one has said anything or for fear that the depth or extent of one's own education may be questioned. It is essential to boil down and down until only basic subjects remain and then to add, slowly, carefully, what may be regarded as supplementary subjects. It is presumed that the soil is there; that it is rich and fertile; that it is susceptible of cultivation; that it can produce something worth while if cared for properly and kept free of weeds.

Culture is the end to be aimed at in every case. Three subjects stand out in my mind as being outstanding in that respect: mathematics, philosophy and Greek. Mathematics is splendid mental gymnastics. It tones up the brain cells and gets them ready for action. Philosophy gives good judgment, the ability

to reason, to think logically. Greek, and I do not mean the language but the culture, gives a wide range of information. President Carleton Stanley, of Dalhousie University, Halifax, Nova Scotia, has written a little book, entitled "Roots of the Tree," which sets forth admirably what Greek means in the scheme of education as I see it. It is the "root" of much of education; in fact, virtually all of it. It is the beginning of all subjects offered in the college curriculum. Even the language is the "root" of a large part of the languages spoken today by people of culture. Latin can well be included here. I might say Greek and Latin instead of only Greek. Biology, physiology, physics and chemistry I would name next—not going too far nor too deeply into any of these subjects, but a sound fundamental course, leaving further and more detailed study as a later project. This can be topped off with a good course in psychology. Since we are an English speaking people, English, more and more English, must be stressed: grammar, logic, composition, rhetoric, literature. Most people are notably weak in the use of the English language, spoken and written. Any one who has had a long and large editorial experience will agree with this statement. Even those who are credited with having acquired an education often do not know much about their native language—whether it be English or any other language. Slang is playing havoc with good English even as jazz and swing are demoralizing good music. Bad habits are acquired easily and persist; good habits fall by the wayside easily and rapidly and are regained with difficulty. That is true not only of speech but also of music or anything else.

I may be asked, "What about history?" I am very fond of history. I believe that every one should know some history, at least the history of his own country. But the grade school and the high school should and do cover the necessary history fairly well, if it is taught as it should be taught. As I am speaking particularly of college, I have not mentioned other subjects which have value. And, if one has a definite idea of what his future vocation will or may be, other subjects of value for that purpose could be mentioned. For instance, any one who intends to study medicine will do well to become interested in genetics, embryology (although this is offered by nearly all medical col-

leges), comparative anatomy. One bad feature of all colleges and teachers is that they try to do too much in the time available. They try to cover too much ground. Therefore, there is too much rushing; the bread is spread too thin with butter. Why not give a little and give it well, leaving something for the future? Why not impress on students that college is only the beginning: that college will only prepare them to go on alone after they leave college? That acquiring an education is a life-time job; in fact, it never is completed? To stress these facts would be an incentive for the student to do better work than he does now, believing that everything must be completed before he leaves college after four years in residence.

Is college residence an absolute necessity? It is not. I have often been told by eminent teachers and authorities in their respective fields that students in correspondence courses do better work than is done by students in residence. Perhaps, that is so because the correspondence course student is imbued with the necessity of working hard in order to merit credit. And, he cannot afford to attend the college. He is poor. Hence, he makes the most of every opportunity offered him to acquire an education.

Much is said about the advantage of small classes over large classes because of closer contact with the teacher. To a certain extent that is true—if the teacher is a good teacher. In the main, however, a good student, a real student, will fend for himself no matter how large the class of which he is a member. He does not want to be spoon-fed. He wants to feed himself, which is the proper attitude for every student to take. Unfortunately, many students are obsessed with the idea that time—four years, 30 hours per year—is the hurdle which they must surmount. Therefore, the job market is flooded with college graduates who have failed utterly to acquire an education—even the rudiments. Education, as every educator knows, is wholly a matter of personal effort. If the student works hard enough and in the right way, digesting mental pabulum, instead of storing it away in pigeon holes in his brain, he will have an education and he will know what to do with it.

How many persons own a dictionary? How many of those who do own one ever use it? A good knowledge of the diction-

ary is an education in itself. It is a good book to consult at any and all times. It is almost the sum total of all knowledge. It certainly is a very necessary adjunct to a good knowledge of the English language and how to make good use of it. Even the cross word puzzle is an aid to education. It not only gives the information that "Ra" is the Egyptian sun god, but the real student will be inspired to know more about Egypt, its history, its people, what rôle that country played in the history of the world. In other words, the real student always wants to know and takes the trouble to learn by consulting available reference books of which the dictionary is one and a very good one.

Teaching is a hard job. Students must be taken as they come. The teacher does not have a voice in their selection. Each year calls for a repetition of the course, which is deadly and throttles ambition. The time offered for the coverage of a course is strictly limited. If the teacher does not meet this requirement, he lays himself open to criticism. He is forced to look after good students, indifferent students, poor students. If he fails too large a number, it is not a case of many poor students but of a poor teacher, regardless of his ability. If all teaching could be done on the basis of "Mark Hopkins, the student and the log," it could be done well, but time forbids; the mass of knowledge in every subject forbids; the large numbers of students forbids. Yet, there is need for such teaching and opportunity for it should be made available. With one department head and two, three or more assistants, it is not possible for every student to contact the best teacher in the department. And inasmuch as many students cannot help themselves to acquire an education, they must have nurse maids and cooks who will prepare the food and also feed it, perhaps digest it for this class of students. More careful selection of students, fewer students, revamping present courses and methods of presentation; a return to real education, no vocational or "pre-" courses, will go far to rid education of the incubuses by which it is beset today.

THE LIBRARY AS A THERMOMETER OF INSTITUTIONAL PROGRESS

FREMONT RIDER

WINCHESTER LIBRARIAN, WESLEYAN UNIVERSITY

IT has become an axiom of library building that college and university libraries, regardless of their size, should be expected to double in size every twenty years. Suppose we take first ten representative large university libraries, which were in existence when Wesleyan was founded, and follow their growth down to date.

COMPARATIVE GROWTH FIGURES OF AMERICAN UNIVERSITIES DATING
FROM 1831

	1831	1849	1876	1900	1925	1938
Harvard	39,605	96,200	227,650	560,000	2,416,500	3,941,359
Yale	25,500	50,481	114,200	360,500	1,697,322	2,748,000
Columbia	4,580	12,740	34,790	295,000	1,055,198	1,615,051
Princeton	8,000	16,000	41,500	151,649	579,503	919,555
U. of Penn. ...	2,000	9,250	25,573	182,525	615,099	881,781
Brown	11,662	38,800	45,000	110,000	350,000	530,290
U. of N. C. ...	4,800	11,847	22,207	31,000	167,000	357,629
U. of Va.	8,000	18,378	40,000	50,473	150,000	303,502
Rutgers	6,500	8,000	10,614	41,381	157,524	273,873
Georgetown ...	7,000	26,100	32,268	88,300	260,000†	258,700
Average	11,764	28,779	59,380	187,082	744,114	1,182,974

It takes but a moment's computation to show that on the average, over the century, these ten great early university libraries doubled themselves not every twenty but every sixteen years.

How does this rate compare with that of the more recently founded university libraries? Here are ten typical ones, all founded in the last quarter of the 19th century.

It appears that their average period of doubling was not sixteen years but nine and one-half years!

How about college libraries? Their growth has been somewhat slower. Here are ten representative ones: their average period of doubling has been not twenty, but twenty-two years.

COMPARATIVE GROWTH FIGURES OF AMERICAN UNIVERSITIES DATING
FROM 1876

	1876	1900	1925	1938
U. of Chicago	18,000	329,778	739,213	1,232,745
U. of California	13,600	81,179	898,441	1,141,612
U. of Illinois	11,000	42,314	687,345	1,130,000
Cornell	39,000	225,022	742,723	1,035,170
U. of Minnesota	10,000	65,000	472,000	1,017,690
Western Reserve U.	10,000	53,709	290,000	508,000
Iowa State	8,823	26,650	293,725	441,396
Oberlin	14,000	51,000	274,244	386,664
U. of Rochester	12,000	36,931	143,380	329,700
Syracuse University	10,000	52,290	157,376	313,454
Average	14,642	96,384	469,842	753,641

* Extract from an article printed in *About Books*, Vol. II, No. 1, September, 1940, Wesleyan University.

COMPARATIVE GROWTH FIGURES OF AMERICAN COLLEGES DATING
FROM 1831

	1831	1849	1876	1900	1925	1938
Dartmouth	11,500	28,300	52,550	90,000	225,000	454,005
Wesleyan	1,500	11,123	26,000	58,000	151,000	240,022
Amherst	5,980	13,700	38,533	72,000	130,000	213,810
Hamilton	6,200	10,300	22,000	40,353	114,989	179,282
Bowdoin	12,300	24,750	35,860	67,164	125,000	178,000
Williams	4,019	15,125	27,500	47,463	110,000	166,991
Allegheny	8,000	8,000	10,500	16,000	47,000	122,195
Trinity	6,200	9,000	15,000	40,736	100,000	120,000
Middlebury	4,168	8,417	15,500	23,492	50,000	104,774
Union	13,350	14,526	25,800	35,314	75,500	102,461
Average	7,321	14,324	26,924	49,052	112,848	188,154

We purposely excluded from the above table the libraries of the women's colleges because their growth has been quite out of line with that of the men's colleges. Here is the record of five representative women's college libraries. They have, on the average, doubled in size every thirteen years!

The tables in this article carry the story back only to 1831, but all the figures we have available back to 1731 tell an identical tale.

COMPARATIVE GROWTH FIGURES OF AMERICAN WOMEN'S COLLEGES

	1876	1900	1925	1938
Smith		6,440	125,050	256,300
Vassar	18,632	35,000	141,325	209,785
Wellesley	10,000	51,159	113,673	182,000
Bryn Mawr		32,138	112,136	161,600
Mt. Holyoke	9,500	19,000	91,469	153,000
Average	7,626	28,747	116,731	192,537

It seems to be a fact that for over two hundred years—in fact ever since colleges were started in this country—our college and university libraries have, on the average, taking them as a whole, doubled in size in about every fifteen years. The regularity of this growth has been as astonishing as its very high rate. It has not mattered whether the libraries were large or small; it has not mattered whether the decade was 1740 or 1840 or 1940, the rate has averaged just about the same.

And the fact that makes this rate of growth a very real problem indeed is that there has been a direct correlation between the educational effectiveness of a college and the growth of its library, a correlation so close and so consistent that it is obvious that it cannot have been fortuitous. Trace the progress of any library through these successive tables. Whenever the growth of any library has slackened you always find that its college has been slipping; on the other hand, if any library has spurted ahead of the fifteen year average during any given decade, you always find on investigation that during that decade its college, for some reason, has been taking on a new lease of life. In fact, we may assert this as almost axiomatic: unless a college or university is willing to be stagnant, willing *not* to maintain its place in the steady flow of cultural development, it seems to be inevitable that it must double its library in size every fifteen or twenty years. When its library ceases to grow an educational institution dies: one may argue that this ought not to be so, but the statistical record shows that it is. Nor is it material whether the reasoning be that a strong college insists upon having a strong library, or whether it be that a strong library develops a strong college: the essential fact is that the two, as these tables emphasize, go together.

Whether college libraries must continue to grow at the rate that they have, and in the way that they have, rests primarily upon exceedingly complex questions of educational method and policy.

It is not merely that a college library must in some way keep pace with the almost overwhelming flood of new publications in what may seem to be its proper fields. It faces continual new demands. Our insatiable—our very properly insatiable—faculties and students are all the time asking us to spread out into new fields, hitherto uncollected, because they have been found to buttress, or to impinge upon, our specific curricular disciplines.

Wesleyan's own library growth has, taking its life as a whole, closely approximated what might be termed the statistical norm. But, though its annual growth has increased as it has grown in size, its growth has not been sufficient—as the tables show—to maintain that norm. Its *rate* of growth has steadily declined, being the lowest in this last decade of any period in its history. Over its entire life—partly, to be sure, because it was small when it began!—it has doubled in size every fifteen years, but at the present time it is doubling only every twenty-four years.

TERMINAL GENERAL EDUCATION AT THE JUNIOR COLLEGE LEVEL

BYRON S. HOLLINSHEAD

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FROM February to July, 1940, the writer had the rare opportunity* of visiting fifty eight junior colleges, a number of NYA projects, some high schools, a few trade schools and a half dozen universities, to study terminal education. Except in a few institutions the work now being offered in junior college terminal courses is not very impressive. Largely, this is because junior colleges have not felt free to offer work suited to the best interests and abilities of their students because they have felt restricted by the necessity of paralleling the standard first two college years. Further, since two year terminal post high school education represents a comparatively new field, the pattern it should follow has not been at all clear.

In this paper a tentative pattern is suggested for terminal general education at the junior college level. One of the primary needs in developing general education programs is to find faculty members with broad, rather than narrow educational interests. Equally important is a consideration of the curriculum materials desirable for this type of education. What should be offered in the first two post high school years for the student who probably will terminate his education in one or the other of those years?

The present offerings of the typical freshman college year are almost completely unattractive as a portal to higher education. Typically, there is a course in English composition with theme writing on assigned topics quite removed from student interests. Typically, there is a course in mathematics which follows a formal, fixed pattern and is usually the next succeeding course after the most recent high school offering. Both instructor and student regard this course as a hurdle to another course, and the relationship of the content of the course to the existing or later problems of the student receives little attention. Typically, there is a course in modern language which is also regarded as a hurdle for degree requirements. Usually, the courses in foreign languages give neither facility in the language itself nor an under-

* As Consultant for the General Education Board of New York.

standing of other cultures. Typically, there is a requirement in science—biology, chemistry or physics. Each science subject is taught as if all students taking it were to become specialists in that particular field, though probably not over ten per cent have any intention of so doing. Typically, there is an elective in social studies—history or political science. This subject is usually given as an anatomy course in dates, places and names, with little concern for the flesh and blood of either live or current problems. The sophomore year offerings are of about the same nature.

There may be some disciplinary value in pursuing the dull and monotonous. However, more effective means of developing good work habits and educational interests might be secured by presenting material closely integrated to the present life experiences of the student and to the kind of world in which he lives.

The present tendency of many colleges to give survey courses to provide breadth of general knowledge does not seem to solve the problem of the curriculum needs of the first two college years very well. Survey courses, of necessity, are frequently given as lectures to large groups of students on a quite impersonal basis. Their content is determined by a selection of the most important material from a number of subject matter fields, and not on a basis of present student knowledge or capacity. Student retention of the material of such courses in the early stages consists of a mass of undigested facts; after the courses are concluded, the material is in large part comfortably forgotten.

Much better might be courses developed on a functional basis of student needs, interests and absorption possibilities. No one can devise at this time any completely definitive pattern for general education. We need much experimentation and redefining of ideas. We need to know more about adolescent psychology, the different kinds of motivation and the shape of things to come. However, it is possible to define areas in which we should experiment.

Reading. Instead of making reading unattractive by emphasizing the anatomy of literature, we should encourage students to read widely, even indiscriminately at first, to learn to like reading. Certainly, if they are to be intelligent citizens in this generation they need to be able to gain knowledge and information from newspapers, magazines and other periodicals with ease and facil-

ity. More work in remedial reading needs to be done to teach students how to read rapidly both for enjoyment and efficiency. This would mean a thorough training in how to read, where to look for material and how to segregate the essential from the non-essential.

Writing. The usual composition course does not do much to develop writing facility. In some institutions formal classes in composition have been abolished entirely, in favor of clinics in writing. To these clinics are brought papers from all courses on all subjects. The English instructor is an adviser on all written material, not a specialist in one department. There is much to recommend this procedure. While not all college students can be taught to write with ease, most can be taught to write with reasonable clarity and accuracy.

Speech. Speech, like writing, should be thought of as cutting across all fields of knowledge. Ability in speech can probably be developed best by providing opportunity for vocal student participation in all class work, and by having instructors aware of the desirability of developing student speech facility. Clinics where students may hear their own voices reproduced and where they may receive instruction in poise and posture are highly desirable.

Mathematics. Mathematics of the present type is probably fairly well adapted to the needs of those who will become engineers and mathematicians. However, most of the students taking mathematics courses will later be engaged in non-technical work and they need mathematics of another kind. An accurate knowledge of simple arithmetic is essential. Beyond that, the principle of the unknown in an equation, the ability to construct and interpret graphs, some form of simple statistics giving a knowledge of mathematical probability, and the essentials of bookkeeping and budgeting are desirable. A unified course in these materials might be easily developed which would give the mathematics essential for everyday living. As it is now, students spend an immense amount of time and effort on forms of mathematics they will never use. While logical thinking may be developed by this process, the time consumed could more profitably be put on other subjects more necessary to the development of the individual who will later be a citizen.

Social Studies. Students at the beginning college age are just becoming aware of the problems of social organization. An un-

derstanding of the structure of society is essential if they are to become good citizens. Their ideas about social problems are fairly plastic and readily influenced by concrete experiences. There are, of course, enormous difficulties in the way of putting classes on wheels, yet actual visits to jails, courtrooms, slum areas, relief offices, factories and business offices provide about the most effective means of making class discussions concrete. Much may be done in planning for these visits beforehand and analyzing reactions afterward. The junior colleges can learn a great deal from the practices of good secondary schools in planning such trips.

Of course, visitations alone will not make a student socially intelligent, though such visits do give considerable reality to his social philosophy. In class discussions, much might be gained by attacking problems rather than by simply trying to cover material. As an example of the kinds of problems readily lending themselves to class discussions, the chapter on "Outrageous Hypotheses" in "Knowledge for What"¹ is admirable. The increasing complexity of social life requires that all educational institutions give a larger emphasis to the problems with which the social studies deal.

Physical and Mental Health. College students are interested in their own bodies, yet biology as it is typically taught does not feed this interest. Rather than a course in animal biology, work on the freshman level should be about human beings—their structure, their principal organs and functions, and the care the human body needs. Human reproduction is a subject beginning college students discuss a great deal, and these discussions might better take place in the classroom. In the same way, young college students are interested in why people act as they do, and a beginning course in psychology ought to capitalize on this interest instead of spending a large amount of the time available on the physiology of the nervous system. A vital discussion of mental hygiene might go along very well with the psychological study of human behavior.

Marriage and the Family. While a number of institutions have recognized that a major interest of students at the college age relates to the questions of getting married and starting a fam-

¹ Robert S. Lynd: *Knowledge for What*, Chapter 7; Princeton University Press; Princeton, New Jersey.

ily, courses now given need development and more institutions should offer such courses. Probably such courses would come in the field of social studies and would include material from anthropology, history, sociology, and child and adult psychology. With the stability of the family threatened on every hand, colleges might do much not only to stabilize marriage, but to give a training which would enrich and nourish the marriage relationship.

Consumer Problems. The subject of economics has dealt largely in the past with a study of the classical economists. Fortunately, the emphasis in texts in economics today is shifting rapidly to the consumer point of view and the use of family resources. The approach is made through already developed interests to include the old economics motivated by the personal interest factor. The shift to problems of personal and home management is most noticeable in courses usually given to girls under the curriculum head of home economics. Most girls have a natural interest in this field, and boys would profit from at least some knowledge of it.

Physical Sciences. As now taught, courses in chemistry and physics give almost no knowledge to the student of the directions in which the physical sciences may take us. We marvel at new inventions which overnight become a matter of course. Chemistry is usually taught without concern for its interrelationships with other sciences and with almost no discussion of its potentialities. The man in the street knows as much about the composition of new plastics as the chemistry student who is spending his time in learning formulas and performing traditional experiments. If the student pursues the study of chemistry far enough he eventually learns of its marvels, but the student who takes but one course simply begins the study of another language which has neither meaning nor importance for him. About the same criticisms apply as well to physics. Sometimes one suspects that the teachers themselves do not understand the importance of the subject with which they deal. Our physical environment has been almost revolutionized in the past few years by chemistry and physics applied to everyday life. Beginning work in the physical sciences, therefore, might be extremely vital and intensely interesting if the instructor would spend a little more time and thought on the subject of human motivation and the objectives he can hope to accomplish in a relatively short period.

Work Experience. Most beginning college students have never had chores to perform nor a work-apprenticeship to serve. Thus we have lost one of the most important teaching devices of a previous generation. Because a work experience gives maturity, and may serve as a motivation for classroom study, every junior college ought to think seriously of providing methods by which students could get some work-experience. Perhaps it would be by employment in summers and vacation periods; perhaps it would be by part-time work in the college itself; perhaps it would be through the opportunities provided by the National Youth Administration; or, perhaps it would be by scheduling a work period on the regular college program.

Young people will accept responsibility if it is given to them, and welcome the opportunity to engage in a real work experience. Care should be taken to avoid providing something which seems like made-work because youth quickly realizes the difference between work which has significance and work simply devised for make-believe. Students going into the professions would benefit by gaining an understanding of labor, and those who will inevitably earn their living by some manual pursuit would benefit by training. Good results may be obtained by having at least one course in the college program for the development of hand skills. These skills would take different forms for each sex, and would be regarded as a training for a wholesome and useful employment of leisure as well as for their economic value.

Orientation and Integration. The beginning college student usually has a considerable adjustment to make if he is to function very effectively in his new environment. The average orientation lectures to large groups dealing with how to study, habit formation, memorizing, the use of the library, etc., are quite useful. However, better results can probably be achieved by having students meet in small groups about once a week with one or more sympathetic instructors to discuss personal problems. These discussions would be in addition to the regular personnel procedures, yet would deal in a group way with the problems of student guidance.

At the end of one semester it is probably desirable to shift the emphasis in this program away from personal orientation and into a discussion of the interrelationships of the areas of knowl-

edge. While each instructor should spend time in the classroom in relating his field to others, there is still a danger that students will view knowledge as compartmentalized unless a special time is set apart for proper integration. In one institution this is accomplished by a faculty tea for students for two hours once each week at which faculty members and students join in a discussion of three or more subject-matter fields and their relations to each other.

Art and Religion. The universal language of the visual and auditory arts should have a large place in general education. It seems doubtful that very much is accomplished by any formal teaching of "appreciation." One learns to love good music by listening to it on every possible occasion. In the same way, one comprehends the graphic and plastic arts by looking at and studying the art objects themselves. It is desirable to have "skill" courses for those wanting to acquire the ability to produce art, but perhaps the best learning situation for the general student is to surround him with art influences, listening and seeing.

It is also questionable whether courses in religious education accomplish their purpose. Certainly, we all want to develop in students the kind of morality religion expresses. Quite obviously, the best teaching in this field is by example. This means that college faculties have a large responsibility in every department to motivate for good. But the actual building of character seems to come from personal conferences, from discussion of moral questions in student and faculty groups, by placing on students responsibility for their own government, and by teaching students to foresee the consequences of the immoral both for themselves and for others. To learn cooperative living is the highest objective of general education; as such it must be of primary concern to both faculties and students, even though it may occupy no formal place in the curriculum.

In summary, we have a vastly enlarged school and college population preparing for a vastly more complicated economy. It would seem highly doubtful that the traditional pattern of the first two college years can meet the needs of a majority of this group or prepare them for the kind of lives they will probably lead. Most students at the junior college level need a training for the practical problems of everyday living. The objectives

of such an education would be almost entirely different from those normally associated with the typical liberal arts program.

In this discussion of terminal general education at the junior college level, the assumption is made that along with general education in some of the areas here described, the student will, in most cases, be taking some courses to prepare him for an occupation. Presumably, general education courses will take from one-half to two-thirds of a student's time, and the remainder will be spent in occupational courses.²

² For a discussion of the techniques needed in developing terminal occupational education at the junior college level see an article on that subject by the writer in February, 1941, *School Review*.

A STATISTICAL STUDY OF THE EFFECT OF THE JUNIOR COLLEGE MOVEMENT ON A PRIVATE LIBERAL ARTS COLLEGE

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GENERAL PROBLEM

ALTHOUGH the private four-year liberal arts college is frequently listed as one of the outstanding products of American Education, there have been increasingly frequent prophecies of its impending doom. For a classic example, President Harper predicted in 1900 that only 25% of the small colleges could survive; the others would have their heads cut off, thus becoming junior colleges; or through lack of financial support they would disappear entirely from the scene.¹ President Hutchins, of the same institution, has recently prophesied the doom of the great private universities as well.² Within recent years many friends of the private college have watched with growing uneasiness the rapid rise of the public junior college movement in fear that this would contribute to the fulfillment of the many dire predictions.

A discussion of the local problem with Dean George A. Works of the University of Chicago led to the suggestion that this study be made for what light it might throw on the shifting academic scene. There are several reasons for this suggestion: 1, The College of the Pacific is located in the state in which the public junior college movement has had its most rapid growth. 2, The College of the Pacific was the first private liberal arts college to surrender to a public junior college its freshman and sophomore years.³ 3, It presents probably the first instance of a private liberal arts college and a public junior college carrying on simultaneously on the same campus and in the same buildings.

Because of this unique situation—perhaps the logically ultimate readjustment to the public junior college movement—a

¹ Harper, W. R., "The Small College—Its Prospects," *Proceedings of National Educational Association*, 1900, pp. 67-97.

² Hutchins, Robert M., "What Good Are Endowments?", *Sat. Eve. Post*, Nov. 11, '39.

³ For more complete description see: Pease, Glenn R., "Unorthodox Academic Wedlock," *School and Society*, Feb. 24, 1940.

statistical study has been made of the registration figures of the College of the Pacific, beginning with the fall of 1924. The author is, of course, well aware that there have been many other influences bearing on these shifting data; also that it is impossible to separate the results of the various factors that have entered into the composite picture.

HISTORICAL BACKGROUND

The College of the Pacific was founded by the Methodist Episcopal Church, its first charter being granted in July, 1851, under the name of California Wesleyan College. It thus became the first incorporated institution of college grade in the state of California. In 1852 permission was granted to change the name to the University of the Pacific.

After the trustees had refused Senator Stanford's millions because they had the smell of wine and the racing stables on them, the University began to take on the nature of a college. The College of Medicine (first in the state) was turned over to the Cooper Medical School, later to be absorbed into Stanford University. The Law School was surrendered to the young University of California. Finally, in 1911, the trustees of the University of the Pacific asked that the name of their institution be changed to College of the Pacific.

In 1924 the College of the Pacific was moved from San José to Stockton, California. By this time a fifth year had been added in order to meet the new state requirements for the general secondary teaching credential. In 1933-34 the freshman and sophomore years were organized as a General College Division. When, in the fall of 1935, the Stockton Junior College was organized, the College of the Pacific turned over to the new institution its experimental "General College," thus restricting its own academic offerings to the work of the junior year, the senior year and one graduate year.

The acting dean of the former "General College" became the administrative head of the public junior college. Except for the deans of men and women, who were employed jointly by the two institutions, all administrative and business offices were entirely separate and distinct. Many of the College of the Pacific faculty became part-time employees of both institutions,

drawing salaries from each in proportion to the percentage of time given to it. The College of the Pacific rented to the Stockton Board of Education all facilities necessary to the work of the junior college: class rooms, laboratories, library, gymnasium, athletic fields, etc. The Pacific Student Association was organized to include students of both institutions, although it was necessary to make the membership optional for those attending the public college. The sophomore athletes were made eligible for the College of the Pacific teams.

A few changes have been made in the original arrangement. Because of different salary schedules in the two institutions, it has seemed an advisable policy to hire new instructors for one institution only. Many of those who at first spread their time between the two colleges have, by choice, become full-time employees of one or the other. In the athletic realm it has been made optional with sophomores as to which institution their competition shall be attached; but all team-competition of a given student must be in the same institution. A certain portion of the rental money paid by the public college is now earmarked for expenditures indicated by the head of that institution for library, laboratories and alterations of the plant.

REGISTRATION DATA

While this study is largely in terms of College of the Pacific entrants by classes and years rather than in terms of total annual registrations, the gross figures may be of interest to some, and for this reason Table I is included. Summer session figures are omitted, but all others are included.

Some explanation of the background for certain items in Table I seems essential at this point.

When the College of the Pacific moved to Stockton in 1924 many classes were scheduled for late afternoons, evenings, and Saturdays to accommodate teachers-in-service who wanted to work for degrees or for higher teaching credentials. At first such students were listed as unclassified, but in 1926-27 all who declared themselves candidates for degrees were listed under the year in which their credits naturally put them. This accounts for the radical drop in the unclassified registrants in 1926. This part-time arrangement also accounts for many of the graduate students

TABLE I
C.O.P. REGISTRATION BY YEARS FROM 1924 TO 1939

Year	Fresh.	Soph.	Jr.	Sr.	Grad.	Uncl.	Total	Up. Div. & Grad.
24-25	209	194	43	44	25	140	557	112
25-26	278	135	90	53	48	215	819	191
26-27	231	167	127	124	47	124	821	298
27-28	222	149	118	121	61	82	705	300
28-29	221	174	151	136	69	106	857	356
29-30	221	163	159	121	67	68	799	347
30-31	222	177	150	149	121	47	866	420
31-32	182	142	147	158	142	24	795	447
32-33	121	118	143	162	145	20	709	450
33-34	150	110	139	154	132	30	715	425
34-35	194	118	131	145	152	40	780	428
35-36	31*	149	116	146	193	36	661	455
36-37			108	127	148	53	436	383
37-38			126	132	136	67	461	394
38-39			161	148	152	68	529	461
39-40			179**	168**	168**	63**	578**	515**

* These are high-freshmen hold-overs from the previous year. No new freshmen were registered in 1935-36.

** Data as of March 1, 1940.

who take only from two to six hours per semester. Full-time graduate students usually number between thirty-five and fifty each year. In view of the fact that there is no longer a lower division in the College of the Pacific, the column headed "Upper Division and Graduates" is probably the most significant in terms of registration trends.

Theoretically, the junior college student on the College of the Pacific campus would develop interests and make friendships which would tend to hold him on the local campus for the completion of his under-graduate work. Table II provides registration data for the Stockton Junior College, and indicates the numbers of such junior transfers who enter the College of the Pacific.

At least one item in Table II needs explanation for those who may not be familiar with the California Public Junior College regulations. The big universities and the standard colleges of

TABLE II

STOCKTON JUNIOR COLLEGE REGISTRATION, AND NUMBER OF GRADUATES
WITH JUNIOR-TRANSFER POSSIBILITIES

Year	Total number registered	Possible Jr. transfers	No. entering C.O.P.	% of J.C. trans. who enter C.O.P.
35-36	303*	0	0	0
36-37	910	0	0	0
37-38	1212	188	109	58
38-39	1476	175	114	65.1%
39-40	1768**			

* Freshmen only. No sophomores were registered for 1935-36.

** As of March 1, 1940.

California have had a policy of accepting high school graduates only from the top third of their graduating classes, and only then, if they had taken the academic curriculum. Public junior colleges, however, must by law accept practically any one who asks admission. For this reason a public junior college has a student body which is largely non-academic, which in turn, leads to the necessity of a large number of non-academic courses for this group. Satisfactory completion of the requisite number of semester hours in such work enables the student to graduate from a junior college; but with few exceptions such courses do not carry credit which can be transferred to a standard college or university. This will explain the seemingly peculiar fact that with 1476 students registered in 1938-39, only 175 had junior-transfer possibilities. Statistics show that over 50% of those eligible for upper division work enter the College of the Pacific; but compared to total junior college registration this number is small.

During the years covered by this study the public junior colleges in California have been steadily increasing in number as well as in total registration figures. It is a well known fact that a majority of college students are drawn from an area within a hundred miles of the campus. However, in order to clear the total picture, Table III includes all public junior colleges in the state, sampling them at five year intervals from the beginning of the study. While the College of the Pacific began this period with seven

competing junior colleges within one hundred miles, (the nearest one some 25 miles distant and the next one about 45 miles away) it closed the period with fourteen *contributing* institutions within the same radius, one of which is on the same campus.

TABLE III

PUBLIC JUNIOR COLLEGES IN CALIFORNIA SEGREGATED FOR DISTANCE FROM THE COLLEGE OF THE PACIFIC CAMPUS

Year	Under 50 mi.	50-99 mi.	Over 100 mi.	Total	Registration
1924-25	2	5	19	26	5,295
1929-30	2	7	26	35	20,561
1934-35	2	7	31	40	35,519
1939-40	5	9	35	49	72,189

In terms of the competition between the College of the Pacific and the public junior colleges for prospective freshman students during the first eleven years of the study, and in terms of the growing contributions of these same public institutions to the junior year of the College of the Pacific during the whole period of the study, it seems worth while to compare the numbers of students drawn each year from the areas listed under Table III. Table IV indicates such data both in terms of actual numbers and the per cent of the total number of entrants *drawn from* each area in each year. Because of the fact that most private colleges will not be interested in figures for the graduate year, such data are not included in Tables IV and V.

We must continually remind ourselves that the recency of the College of the Pacific-Stockton Junior College arrangement prevents anything but the most tentative conclusions. However, it appears from a study of the five year average in Table IV that the shift from four year to two year academic offerings has made no appreciable change in the areas from which students of the College of the Pacific are drawn.

Table V gives the actual number of new students entering the College of the Pacific for each year of the study, and indicates their classification at time of entrance. The most interesting figures from the point of view of this study have to do with the growth in numbers of the junior class entrants and the public jun-

TABLE IV

COLLEGE OF THE PACIFIC UNDERGRADUATE ENTRANTS, SEGREGATED
BY AREAS OF ORIGIN

Year	Under 50 miles		50-100 miles		Over 100 miles		Out of State	
	No.	%	No.	%	No.	%	No.	%
24-25	101	53.4	46	24.3	28	14.8	14	7.4
25-26	116	56.9	46	22.5	22	10.7	20	9.8
26-27	108	47.4	77	33.7	33	14.4	10	4.3
27-28	123	45.5	87	32.2	43	15.9	17	6.3
28-29	142	50.0	80	28.1	51	17.9	11	3.9
5 yr. av.		50.6		28.1		14.7		6.1
29-30	164	56.7	69	23.8	35	12.1	21	7.2
30-31	132	53.2	74	29.8	26	10.5	16	6.4
31-32	125	55.3	61	27.0	25	11.0	15	6.6
32-33	98	63.2	34	21.9	10	6.4	13	8.3
33-34	107	58.1	47	25.5	10	5.4	20	10.9
5 yr. av.		57.3		25.6		9.1		7.5
34-35	122	50.6	85	35.2	26	10.8	8	3.3
35-36	36	46.8	29	37.6	9	11.6	3	3.9
36-37	25	60.9	10	24.4	3	7.3	3	7.3
37-38	63	58.3	19	17.6	20	18.5	6	5.5
38-39	94	66.2	29	20.4	13	9.1	6	4.2
5 yr. av.		56.5		27.2		11.4		4.8

ior college transfers. These transfers increased from 2.1% of the total number of entrants in 1924-25 to 92.0% of the total number of entrants in 1939-40.

In order to avoid overloading this report with statistical tables it has seemed wise to summarize certain less important parts of the study without including the raw data.¹

In spite of the fact that at the beginning of the period of this study a majority of the entrants were freshmen and at the end of the period there were no entrants below the junior year, the average age of all entrants remains practically unchanged. In 1924-25 the average age of all entrants to the College of the Pacific was 20.0 years; the average age for 1939-40 entrants was 20.1 years; the average age of entrants for the period of the study was 20.2 years.

¹ All summaries are made on registration data which exclude summer school figures, special students, and graduate students in order to keep the total picture that of the undergraduate division.

TABLE V
COLLEGE OF THE PACIFIC UNDERGRADUATE ENTRANTS SEGREGATED
BY YEARS AND CLASSES

Year	Fresh.	Soph.	Junior	Senior	Total	J. C. Trans.	% J. C. Trans.
24-25	156	11	19	3	189	4	2.1
25-26	158	21	20	5	204	17	8.2
26-27	177	20	25	6	228	16	7.0
27-28	238	12	14	6	270	6	2.2
28-29	218	21	33	12	284	12	4.2
29-30	223	27	35	4	289	20	6.9
30-31	199	16	20	13	248	20	8.0
31-32	158	26	30	12	226	21	9.2
32-33	117	9	22	7	155	15	9.7
33-34	133	14	30	7	184	24	13.0
34-35	170	16	48	7	241	55	22.8
35-36		24	47	5	76	52	68.4
36-37			34	7	41	24	58.5
37-38			102	6	108	89	82.4
38-39			137	5	142	129	90.8
39-40			163*	1*	164*	151*	92.6*

* Data as of March 1, 1940.

While the average undergraduate student at the College of the Pacific spent more time in the five year institution of 1924 than he did in the three year set-up of 1939, the present per cent of retention to graduation is much higher. Among the undergraduate drop-outs of 1924 the average length of attendance was 1.67 years. The average length of attendance of the drop-outs among the entrants of 1937 (the last entering group that could have graduated by 1939) was .95 years. The average time spent in the College of the Pacific by the 1924 entrants who remained till graduation was 3.96 years. Among the entrants of 1937 who remained till graduation, the average time of attendance was 2.3 years. Among the 189 entrants of 1924-25 the ratio of drop-outs to those remaining until graduation was 107 to 82. Among the 108 entrants of 1937-38 the similar ratio was 19 to 89. Tentative figures for the 142 entrants of 1938-39 show a ratio of 25 to 117.²

² Tentative because some now (March 1940) slated to graduate in June 1940 may fail to finish.

SUMMARY AND CONCLUSION

This study concerns itself with the registration data of the College of the Pacific from 1924 to 1939, a period of sixteen years, during the last four of which it was a three year institution sharing its campus and buildings with a public junior college. At the beginning of the period covered by the study, the College of the Pacific was competing with 24 California public junior colleges for prospective freshmen; at the end of the period there were in the state 49 public junior colleges, each of which was a possible contributor to the entering junior class of the private college. This transition from public junior college competition to public junior college contribution represents a slow growth in per cent of junior college transfers among total entrants, an increase from 2.1% in 1924 to 92.6% in 1939.

In spite of the fact that in 1935 the College of the Pacific turned over to the Stockton Junior College its freshmen and sophomore years, the total registration for 1939-40 is approximately equal to that of 1924-25. During this period the upper division and graduate registration has made a gain of over 400%, thus practically making up for the loss of the lower division years.

A study of the geographic origin of entrants shows that there has been no appreciable change in per cent of students drawn from various areas due to the change from a five year to a three year institution. Approximately 50% of Stockton Junior College graduates with junior transfer possibilities remain on the campus to finish their upper division work at the College of the Pacific.

Although the experiment is only a little over four years old, it appears that a private liberal arts college can lose its feet without losing its head.

THE COLLEGE PRESIDENT*

ABRAHAM FLEXNER

DURING the years of my collaboration with Dr. Buttrick, I had come to know practically all the leading figures in higher education in this country and many abroad. We agreed that, despite outstanding exceptions, the difficult problem in the American university is the discovery of a president. There are scholars and scientists who believe that the remedy lies in "faculty government"—which would only result in confusion worse confounded. I have never known a person who believed in faculty government and at the same time really knew the structure and workings of educational organization at home and abroad. In addition, the men who want faculty government are usually those who have grown stale and unproductive and who, having become sterile, have become academic politicians. None the less, the president remains a problem. What is he? Is he an educator, or is he an administrator, or a rare combination of both? If he is an educator, he should be a student of education, and he should seek to keep in touch with scientists and scholars in this country and abroad. To be sure, he talks about education, talks endlessly, preaches, discourses about ideals, but is he in close touch with the leaders of thought in history, in economics, in science, in politics—past and present? The Mayo brothers found it necessary to make annual tours for the study of surgical clinics in America and in Europe. The university is the clinic—or should be—of the university president. Too few university presidents make it their practice to visit quietly and unostentatiously other universities in this country and in Europe to keep in touch with learned men in America and abroad. How many university presidents know, or knew, Morant, Althoff, or Kappeler? If the newspapers throw any light upon the subject, the American president who leaves his own campus usually meets with alumni and prominent businessmen, attends a congress or a celebration, makes a speech, drawing upon his own past, often long past, experience, and when he voyages abroad, hobnobs with prominent personages in politics, in business, or in society.

* Excerpt from *I Remember*—The Autobiography of Abraham Flexner, Simon and Schuster, New York, 1940, pp. 335–339.

Now, a university president cannot at firsthand be a scholar in all fields or perhaps in any field. It is his main task to be of service to scholars in his own faculty, but he ought to have a comprehensive view of the history of ideas, of the ever-changing conditions of university life in this country and abroad, the ways in which they are being met, the ways in which scholars and scientists feel about them, and, armed with this knowledge, he ought to be a wise counselor in the direction of the affairs of his institution.

If one reads the story of the early years of Mr. Gilman in Baltimore, one will find that it was precisely by following such measures that he was enabled to bring together an absolutely unique group of men. Rarely have college or university presidents followed his example. The result is that American universities are too largely inbred. Second- and third-rate men are regarded as first-rate; a president is too often at the mercy of the various departments. I am the last one to wish to exaggerate the importance of the presidential office. I have said again and again that the faculty is the university, but the president must guard the integrity of the faculty against dangers from without and within, and he cannot do it if he is a stranger to learning, to the history of ideas, and to men of learning; if his social and personal ties lie in other directions; and if his main preoccupations are with blueprints and finance. Having a great deal to do, the American president sometimes simplifies his problem by omitting the most important part of it. He exercises authority upon the basis of an uninformed experience, with the result that, whether he wishes it or not, he is regarded as an autocrat. Of one university president much given to popular discourse, I have heard it said frequently by members of his faculty that he is an ideal president, because he appears so rarely on the campus. Another whom I myself met in London a few years ago I urged to visit Oxford and Cambridge, as his problem was mainly an undergraduate problem. As he was unacquainted in both places, I gave him cards of introduction. Two weeks later I again met him in London, and to my inquiry he replied that he had not presented them. He had spent the time in resting, observing, and wandering about the buildings and gardens.

Can we take time by the forelock and train men to be competent and broadly informed college or university presidents?

I thought we could, and Dr. Buttrick readily agreed to let me try. On this errand I first visited a Middle Western university and explained to its president what we wanted to do without wasting first-rate talent in science or scholarship. He was enthusiastic and undertook to consult his deans who would be most likely to know an advanced student, sympathetic with scholarship, possessed of executive ability, and yet not likely himself to attain high scholarly or scientific rank. After a few days he introduced me to a clumsy, unattractive, but probably able Texan, who would, I suspected, make little progress of the desired kind in America and none abroad. I thought, then, that I would try the East, and there in a prominent university I was presented to a young, winning personality who seemed in the course of a luncheon the very sort of fellow for whom I was looking. Returning to New York, I reported my first impressions to Dr. Buttrick who suggested that he be invited to visit us.

After walking through our offices, we set down in my room to chat. I did not want to be too serious. The conversation ran something like this:

"Mr. X, I should like to ask you a question: do you believe in miracles?"

"No, I do not."

"Well, I do; and what is more, I can perform them. Let me give you an example. The General Education Board wants to train some youngish men so as to have in time a group of possible academic executives acquainted with university problems in this country and Europe. We are prepared to send the right persons abroad with their families at our expense for a sufficiently long period—say three to five years—and to provide for them on their return until a proper opening is found. We are willing to bet on you. Isn't that a miracle?"

"It is. Do you want an immediate answer?"

"No, indeed, go home and think over carefully what is involved."

At the close of a week, to my amazement, he wrote, declining the offer. He had his foot on the ladder and feared the risk. As a matter of fact, within a few years he was made a university president. Shortly after he undertook to raise \$15,000,000 and applied to a wealthy friend of mine for one third of the sum. My friend showed me the letter and asked my advice.

"But," I said, "there is nothing to indicate what he proposes to do."

"No," said the supposed giver, "I noticed that, and that's why I am seeking your counsel."

I took the letter and called on President X. I explained how it had come into my possession and the impression it had made on me. He had no ideas whatsoever, but he remarked:

"Had I accepted your offer, I would not be president of this university."

"That may well be true," I replied, "but you would be fit to be."

I advised against the gift and, of course, the sum of \$15,000,000 was never procured. On the other hand, I was too discouraged to continue my search for men willing to take the slight risk involved in accepting the miraculous offer which Dr. Buttrick was prepared to recommend to the General Education Board.

THE AMERICAN COLLEGES AND THE SOCIAL ORDER: A REVIEW

WALTER A. JESSUP

PRESIDENT, THE CARNEGIE FOUNDATION

AFTER many years of faithful, sympathetic, and intelligent work as the Executive Director of the Association of American Colleges and President of Earlham College, Robert Lincoln Kelly has continued in retirement his service to American higher education in writing *The American Colleges and the Social Order* (Macmillan, 1940). The volume traces the history of the American college tradition from Colonial days to the present, with emphasis on the continuity of our national life in the light of our educational inheritance:

The life of America is, after all, but a continuation and development of phases of the life of the mother countries from which our forebears sprang. This life has been greatly modified during the years by new and strange environmental conditions to which the early colonists, as well as the newcomers, have been subjected. . . . Our happiness has been measured in large degree by the consistency with which we have striven to preserve, and have been constrained to cherish, our inheritances.

In his volume Dr. Kelly has sought to interpret the progress of our colleges in terms of trends underlying the life of the people. His account of the background of the early Colonial colleges, as well as the Nineteenth Century establishment of denominational institutions, is penetrating and authentic. He analyzes ably the emergence by the close of the last century of the ideas that dominate our higher institutions today. After discussing the conflict of purposes which activated our colleges he writes:

All of these impacts were beating on the body and soul of the college in the '90's. Here were three planks, quite unseasoned, shortly to be placed permanently in the American college platform: the scientific spirit and method, the discovery of the student, freedom of election and freedom from what Cotton Mather called "the collegiate way of living," with all the individual and social implications involved.

Moreover he says:

One of the great achievements of the colleges during the present century has been their voluntary association in the study of problems common to all, in the free communication of their tentative conclusions, and in the sharing of knowledge concerning their several aspirations, successes, and failures. . . . The colleges, more fully than any other American agency, are postulating the human spirit as the basis of their work. Their problem involves such questions as, "How to formulate the industrial, social, economic, political, and religious problems of this generation that mankind may be the better served; how to discover, and if possible, to guide the irresistible energies of human behavior?"

In summary of the intellectual, financial, and spiritual struggles of American colleges, many of which he names, he concludes:

All of these colleges strive to be serviceable instruments of democracy. The liberal college knows no final "pattern." Like the biological cell, it is a unit of the expanding life. It is as new as television. It is as old as the Garden of Eden. Its fundamental process is growth. . . . The American liberal college after nearly 300 years of experience thinks it has discovered some of the golden threads that run through all wholesome cooperative endeavor. Whatsoever things are true, in science and philosophy and religion, it would think on these things; whatsoever things are good, in human relationships, in things domestic, ethical, civic, social, without discrimination as to sex or race or nation or time or place of habitation, it would think on these things; whatsoever things are beautiful in God's creation and in human character—the joint product of God and man—and whatsoever things have been made beautiful by the rare gift of man's artistic touch, it would also think on these things. Few colleges have discovered all these golden threads that make up the warp and woof of human life—that bring human contentment. Some of them have failed even yet to learn that the temptations of beauty do not menace character building more than the perils of ugliness. . . . All this gives the liberal college renewed strength and courage to persevere in the colossal effort to build a new civilization on physical, intellectual, and spiritual foundations.

An indication of the scope of *The American Colleges and the Social Order* is gained from a few of Dr. Kelly's chapter headings: The Early American Traditions; The Rise and Fall of the "Intellectuals"; Collegiate Variants; The Colleges Learn to

Cooperate; Academic Freedom and Academic Tenure; Publicity and Propaganda; The Financing of Colleges; The Development of the Individual Student; A Working Hypothesis for the Liberal College; The Growing Influence of the Arts; Relationships between the Colleges and the Churches.

The volume is particularly rich in specific references to some one hundred and fifty colleges and the citations from the writings of intellectual leaders from Francis Bacon to Einstein and from William Rainey Harper to Nicholas Murray Butler, not to mention hundreds of others who, from time to time, have commented upon the American college and its place in the social order.

AMONG THE COLLEGES

BETHANY COLLEGE has announced the establishment of a \$75,000 scholarship fund for the use of undergraduates and alumni interested in scientific study. The fund was made possible by a bequest from the estate of Wycliffe Campbell Gans, Pasadena, California, who was a graduate of Bethany in the class of 1870. According to the bequest the fund is to provide scholarships and grants to juniors and seniors in Bethany College who are majoring in any one of the sciences and for graduates of the college who want to pursue advanced work in any university in the country.

BROWN UNIVERSITY has received a collection of 6,200 phonograph records and 800 items of printed music, including rarely heard Italian and German operas, from Mrs. Henry W. Sackett of Providence, Rhode Island. Many of the records are folk music while others are recordings of speeches by the late King Albert of Belgium, Edward VIII, Mahatma Ghandi, George Bernard Shaw, Charles A. Lindbergh and others.

THE COLLEGE OF IDAHO has been conducting a drive to raise \$60,000 for a gymnasium-science hall on the campus. To date, the amount raised is \$49,000, mostly by means of modest contributions subscribed by friends of the college.

GOSHEN COLLEGE inaugurated as president Doctor Ernest Edgar Miller, formerly missionary in India and who had been serving as personnel director at the college.

NORTHWESTERN UNIVERSITY has received from the estate of John S. Appleman, Chicago physician, gifts amounting to approximately \$635,000. About \$500,000 of the funds is not restricted as to the use to which it may be put.

THE COLLEGE OF THE OZARKS is celebrating the fiftieth anniversary of its opening. The institution is looked upon as the successor of Cane Hill College, the first college to be organized in the state of Arkansas. That college was organized in 1834 by Cumberland Presbyterians. It was destroyed during the Civil War, was reopened, rebuilt and continued for some

twenty years thereafter. However, toward the end of that period the University of Arkansas was located within fifteen miles of Cane Hill and Cane Hill College soon closed its doors. The Cumberland Presbyterians who had established Cane Hill established The College of the Ozarks at Clarksville. Ten or twelve years after that the Cumberland Presbyterian Church was reunited with the Presbyterian Church U. S. A., with which body the college has been since affiliated. Four major events were planned during the celebration, among the speakers at which were President Remsen D. Bird of Occidental College and President William Mather Lewis of Lafayette College.

CONNECTICUT COLLEGE, the first college for women in Connecticut, on October 13 and 14, 1940, celebrated the 25th anniversary of its opening. In a program whose theme was "Expanding Horizons," the college surveyed the growth during the past quarter of a century of the opportunities for women in the professions, business and government, their increased responsibilities and opportunities in community life, and the ways in which the colleges have met and may meet in the future the challenge of these constantly widening opportunities and responsibilities. President Katharine Blunt of Connecticut College, President Herbert J. Davis of Smith College and Dr. Katharine B. Blodgett, one of America's ablest women scientists, were the keynote speakers. When the college opened in 1915 approximately 100 students were enrolled, most of them from Connecticut. Today it has a student body of more than 750 young women from all parts of the United States and several foreign countries. It has a faculty of about 100 men and women. Its educational program is implemented by splendid facilities. The college has had three presidents, Dr. Frederick Henry Sykes, Dr. Benjamin T. Marshall and Dr. Katharine Blunt, the present head of the institution, who has served since 1929.

CONVERSE COLLEGE is presenting during the first semester, 1940-1941, a series of weekly student assemblies prompted by the present national emergency and promoting the cause of better citizenship on the general topic "Studies in Democracy." It is an effort on the part of the college to keep the students aware of world conditions in the present international crisis, to broaden

their knowledge of our Democratic form of government and to stimulate their interest in the part they must subsequently play in local and national affairs. At each session there is (1) a resume of current affairs, (2) an address by a speaker of distinction upon some phase of life in a Democracy and (3) a brief open forum for general discussion.

FRANKLIN COLLEGE announces a gift of \$5,000 from Mrs. J. W. Fesler to the permanent endowment of the college.

SAINTE LOUIS UNIVERSITY QUADRICENTENNIAL OF THE SOCIETY OF JESUS, October 26, 1940. Greetings of the Association were brought by Chancellor George R. Throop of Washington University:

"I have been requested by the officers of the Association of American Colleges to act as its representative and present its greetings on this occasion. This privilege I am most happy to assume and to add my own, our own, cordial good wishes to those of the five hundred and fifty-nine members of the Association. The Association joins most heartily in support of this symposium in recognition of Jesuit scholarship and Jesuit contributions in so many and so varied scholastic fields. It recognizes the great importance in its own membership of Catholic Colleges and Universities, their far-flung influence not only in strictly educational lines but on our social and religious lives as well. This is a great and a free country. No one pattern has regimented or shackled our teaching and our thoughts. Our own responsibility to God and man is still our guide, and to those institutions that keenly feel this obligation and earnestly strive to discharge it we look increasingly for support and strength in troublous times. Their sincerity and constant direction towards high and higher goals constitute a leavening and uplifting basis of inestimable worth—a barrier against subversion and a guarantee of progress—a true balance between the values and traditions of the past and the needs and changing demands of the present. To our sister institution for its long record of service and achievement we present our congratulations, and for its future we wish a record no less filled with accomplishment in a world destined to be not less severe."

WABASH COLLEGE has received a gift of a trust fund totaling \$100,000 from the estate of ex-Governor James Putnam Goodrich. It is to be known as the George Lewes Mackintosh Fund after the sixth president of the college and is to be used for the benefit of Wabash College students of high academic standing.

WASHINGTON AND JEFFERSON COLLEGE dedicated on October 25, 26 and 27 during its annual Founders' Day exercises the Jesse W. Lazear Chemistry Hall, the McIlvaine Memorial Building, the new South Campus and the Memorials.

WEBSTER COLLEGE celebrated on November 7-11, 1940, the Twenty-Fifth Anniversary of the Founding of the College on the banks of the Mississippi River.

WESTERN RESERVE UNIVERSITY has received a grant of \$10,000 from the Carnegie Corporation of New York for the purpose of establishing the Committee on Private Research. A memorial to the late Robert C. Binkley, the new organization will be directed by Harold A. Blaine, assistant professor of English, Adelbert College.

WILSON COLLEGE observed the 70th anniversary of its opening October 12 and 13, 1940. A symposium was conducted in which Mr. H. W. Prentis, Jr., vice-president of the Wilson's Board of Trustees; Miss Marjorie Nicolson, dean of Smith College; Miss Margaret Mead, anthropologist and ethnologist, and Dr. Theodore M. Greene, professor of philosophy, Princeton University, participated. The theme of the symposium raised the question as to whether a liberal education is essential to the preservation of the democratic, Christian way of life and to the development of a more honorable world.

BAKER UNIVERSITY opened in October a new men's dormitory made possible by a gift of \$40,000 from O. Jolliffe, Peabody, Kansas.

COLBY COLLEGE announces that the College has received from June 1, 1940 to November 15, 1940 the following gifts, exclusive of gifts to the Building Fund: Herbert E. Wadsworth, Department of Business Administration Fund, \$103,799.19;

Clinton Rines Fund (Unrestricted) Estimated, \$10,000.00; Albion W. Small Book Fund, \$5,000.00; Abraham Sanborne Fund (Estate of Maria S. Appleton) Scholarship, \$5,000.00; Estate Marie E. Fuller (Unrestricted), \$279.81.

IN ACROSS THE BUSY YEARS, published by Charles Scribner's Sons, President Nicholas Murray Butler, of COLUMBIA UNIVERSITY, presents in two volumes a full and fascinating record of his career "crowded with the building of a great university, with active participation in politics, with innumerable friendships, with unceasing labor in the cause of international peace." The pages are alive with recollections from his early boyhood down to the present of encounters with great figures in politics, art, literature and education both in America and abroad. Volume I starts with the author's childhood in New Jersey, gives "an extremely entertaining account of undergraduate days at Columbia, and of the years immediately following, interspersed with the record of numerous interesting excursions to various parts of the United States and Europe." The story of the building of Columbia University is then related, together with many of Dr. Butler's other important educational activities as well as his participation in national politics. In Volume II are intimate revelations of international affairs and famous personalities from 1893 to 1939. Privileged to know intimately kings, prime ministers, statesmen, scholars and diplomats, Dr. Butler's account of these years is "as compellingly interesting as it is historically valuable," enlivened as it is by countless revealing anecdotes. This second volume "begins with an account of the author's first trip to the Near East in 1893; tells of the eventful summer of 1905 when he had audiences with practically every person of importance in England, France and Germany; and continues the account of his labors and achievements throughout recent decades. It is a record of unique experiences. . . ." Dr. Butler closes his memoirs with a vital, interesting discussion of American problems and of prominent Americans.

JAMESTOWN COLLEGE announces the coming erection of a new \$65,000 Science and Recreation Hall. Work on the structure will begin at once and completion before the beginning of another school year has been assured.

THE UNIVERSITY OF WESTERN ONTARIO has recently been left, by the late Mrs. J. Gordon McIntosh of London, a bequest of \$160,000 in support of activities in the fine arts. Of this total sum \$50,000 is to be used in the erection of a small and appropriate Art Gallery and centre of fine art studies in the University. The Gallery is to house Mrs. McIntosh's fine collection of paintings which she has also bequeathed to the University and other paintings which may be added from time to time to the University's collection. After the deduction of the amount to be employed in the erection of the building the remainder of the estate is to be used to maintain a certain measure of work in fine arts, including music, and one or two scholarships.

On the twenty-fifth of October the University opened the Cronyn Memorial Observatory. It was presented by Mrs. Cronyn in memory of her husband, Hume Cronyn, who when member of the House of Commons was responsible for the establishment of Canada's National Research Council. The Observatory is equipped with an excellent telescope and a Schmidt camera, the latter being the first in Canada. The building includes offices, dark rooms and lecture rooms. The principal address at the Dedication was delivered by a former Canadian, Professor S. A. Mitchell, Head of the Leander McCormick Observatory, University of Virginia.

NEW COLLEGE PRESIDENTS

- Aroostook State Normal School, Presque Isle, Maine. Clifford O. T. Weiden
- Lindenwood College, St. Charles, Missouri. Guy C. Motley (acting).
- Lutheran Theological Seminary, Gettysburg, Pennsylvania. Abdel Ross Wentz.
- Oklahoma University, Norman, Oklahoma. Joseph A. Brandt, director of the Princeton University Press. (Effective August 1, 1941.)
- South Dakota State College of Agriculture and Mechanic Arts, Brookings, South Dakota. Lyman E. Jackson, junior dean, College of Agriculture, Ohio State University.
- State Normal School, Castleton, Vermont. Ermo H. Scott, assistant principal, Eastern State Normal School, Castine, Maine.
- Yankton College, Yankton, South Dakota. J. L. McCorison, Clergyman, Braintree, Massachusetts.

ADDITIONS TO THE OFFICE LIBRARY

- Abstracts of Dissertations Presented by Candidates for the Degree of Doctor of Philosophy.* Autumn Quarter, 1939. Winter Quarter, 1940. The Ohio State University, Columbus. 1940. 270 p.
- BUTLER, NICHOLAS MURRAY. *Across The Busy Years*—Recollections and Reflections. Charles Scribner's Sons, New York. 1939. Vol. I 450 p. 1940. Vol. II 474 p. \$7.50 (2 Vols.).
- HAMBIDGE, GOVE. *New Aims in Education.* Whittlesey House. McGraw-Hill Book Company, Inc., New York. 1940. 226 p. \$2.00.
- ROBBINS, RAINARD B. *College Plans for Retirement Income.* Columbia University Press, New York. 1940. 253 p. \$2.75.
- SATTGAST, CHARLES R. *The Administration of College and University Endowments.* Contributions to Education No. 808. Bureau of Publication, Teachers College, Columbia University, New York. 125 p. \$1.85.
- TUNIS, JOHN R. *Choosing a College.* Harcourt, Brace and Company, New York. 249 p. \$2.50.

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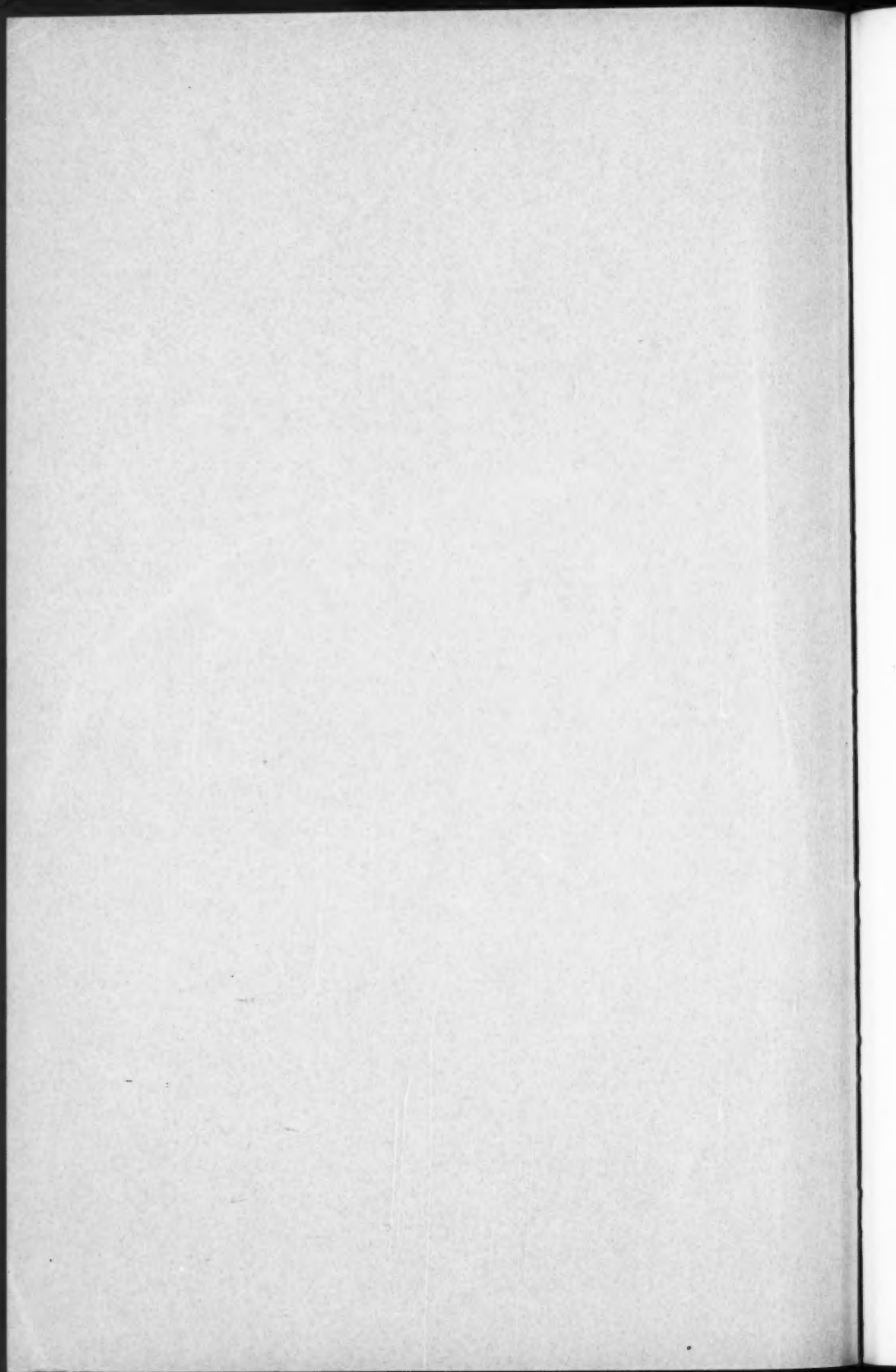


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